CHRIST'S

FAMOUS

TITLES,

AND THE

BELIEVER'S GOLDEN CHAIN,

HANDLED IN DIVERS SERMONS;

TOGETHER WITH HIS

CABINET OF JEWELS;

OR, A GLIMPSE OF

SION'S GLORY.

BY WILLIAM DYER,

Preacher of the Gospel at Chesham and Cloudsbury, in the County of Bucks.

EPH. iii. 8. Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of CHRIST.

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The EPISTLE DEDICATORY.

To all my loving friends, into whoſe hands theſe ſhall come, greeting.

MY deareſt friends, whom I love dearly, remember daily, long for greatly, pray for earneſtly and praiſe God heartily, to whom I could write with my pureſt blood, and do ſend theſe lines from my very inward bowels.

Tho' I cannot ſay I am ſo tranſported with affection and zeal, as Paul, to wiſh myſelf accurſed from Chriſt for your ſakes; Yet I am perſuaded, I could be content with Jonas, to be caſt into the ſea, for the pacifying of God's wrath for you; that I may be free from the blood of all men, I am reſolved in the ſtrength, and by the power of God, to deal plainly, and I hope ſincerely with all men, not valuing the ſmiles, nor fearing the frowns of wicked men, it is better to loſe the ſmiles of men, than it is to loſe the ſouls of men; tho' there be many that be enemies to me, yet I am enemy to none, a hater of no man's perſon, but a lover of every man's ſoul: He that loved me when I was an enemy, commandeth me to love my enemies. Dear Chriſtians, cleave to the Lord, and follow after the Lord fully. Neglect no duty, tho' you know there is danger in doing: Fear God and ſin, more than men and ſufferings, let our ſouls bear up with Chriſt, bear off from the world, bear down your corruption, and bear forth your teſtimony; reſpect all, reject none of God's commandments; take patiently and thankfully the hardeſt dealings of God.

The heavieſt afflictions on earth are but light in compariſon of Chriſt's ſufferings, or the puniſhm

of the wicked in hell ; When God's people are humble enough, and the wicked high enough, and the Lord's appointed time come, then expect deliverance to the godly and not before. You ſhould not envy the patience of God towards our enemies, for it is nothing in compariſon of what love he ſheweth to you : be you diligent at your work, and leave God at his work : you need not fear ſucceſs, the Lord would ſoon turn from his wrath, if men were turned from their wickedneſs ; look narrowly to your hearts, tongues and way ; I never truſted God, but I found him faithful ; nor mine own heart, but I found it falſe. Take heed friends, that you be not always wooing Chriſt, and yet never married to him. Therefore never leave him till you have put the great queſtion out of queſtion.

Look upon Chriſt, firſt without you, and then ſearch for Chriſt within you ; He that will clearly ſee with the eye of faith, muſt ſhut the eye of reaſon : It is the will of God, that ſaints ſhall rejoice more in what Chriſt hath done for them, than what they have done for Chriſt.

Oh, lay up, and lay out for Chriſt ; make haſt and do your work, and God will make haſt and give you your wages.

Dear ſirs, I beſeech you with beſeeching, conſider well of theſe things ; for theſe are precious truths ; weighty truths, and neceſſary truths.

I ſhall add no more, but promiſe you my prayers, and do requeſt your prayers for me, and for a bleſſing upon this, that it may bring glory to God and good to you, which is all that is aimed at by him, who is,

Your Soul's Servant,

WILLIAM DYER.

TO THE

CHRISTIAN READER.

COURTEOUS READER,

IT is the great unhappineſs of our age, that the greateſt part of men buſy themſelves moſt in that which concerns them leaſt. Look into the world among rich and poor, high and low, young and old, and ſee whether it appears not by the whole ſcope of their converſations, that they ſet more by ſomething elſe than Chriſt and ſalvation. So they may have but ſome of the earth in their hands, they care for nothing of heaven in their hearts, though gold can no more fill their hearts, than graſs their purſes.

Moſt men are like that ſilly woman, that when her houſe was on fire, ſo minded the ſaving of her goods, that ſhe left her child roaſting in the flame: At laſt being put in remembrance of it, ſhe cries out, Oh, my child, my child! Oh! How many men are there that drop into perdition, merely for a little wealth?

There are many that are temporally miſerable, that are eternally happy; and there are many that are temporally happy, that ſhall be eternally miſerable. Oh! there is a great vanity in all worldly excellencies; the earth is big in our hope, but little in our hands; it cannot ſatisfy the ſenſe of men, much leſs can it ſatisfy the ſouls of men.

Dear children, according to my talents received I have endeavored to ſet forth the riches, the lovelineſs the preciouſneſs, and excellencies which are in

Chriſt, to draw the heart after him, and to be ſick of love for him. Oh! Jeſus Chriſt is a fountain of light, love, grace, glory, comfort, joy, goodneſs, always full and flowing, yea, overflowing; Paul was ſo much taken with Chriſt, that he was ever in his thoughts, always near his heart, and upon his tongue; He names him ſix or ſeven times in one chapter. 1 Cor. i. O that our hearts and thoughts were thus buſied about Chriſt and taken up with Chriſt, and theſe treaſures of wiſdom and knowledge that are in him.

The deſign of this piece is not the oſtentation of the Author, but the edification of the reader: tho' the Author be contemptible, yet the matter is comfortable. I hope none will blow out ſuch a candle upon earth, by the light of which themſelves may ſee the way to heaven. If GOD had given in more of himſelf to me, I ſhould have given more out to thee; but God looks not for what he gives not. If God may have glory and the church edification by theſe labours of mine, I ſhall have my end. Now the good Lord bring thy heart more and more in love with Chriſt, who is altogether lovely, that ſhortly thou mayeſt enjoy endleſs felicity in his boſom.

This ſhall be the prayer for thee, of him that is,

Thy Servant in CHRIST,

WILLIAM DYER.

THE

DESIRE OF ALL NATIONS.

CANT. v. last verse. *He is altogether lovely.*

OUT of the lion of the tribe of Judah, comes better and sweeter honey than out of Sampson's lion, that is the sweetest honey which we suck out of Christ's hive; For the face of none is so comely in a saint's eye, as the face of Christ; and the voice of none is so pleasant in a saint's ear, as the voice of Christ. O christian, the God whom thou serveſt is so excellent, that no good can be added to him; and so infinite, that no good can be diminish'd in him. He makes happy and is not the less happy: he shews mercy to the full and yet remains full of mercy. O come, eat and drink abundantly, O beloved! there is no fear of excess here, though one drop of Christ be sweet, yet the deeper the sweeter.

The wine that Christ draws, is the best wine that a Christian drinks: This whole book of Canticles is bespangled with the praises of Jesus Christ. The subject matter of this book, is a declaration of the mu-

tual intercourſe of love and affection between Chriſt and his church, what ſpiritual entertainment is given on both ſides, with the ſweet content they have in each others beauty. Here you may ſee the king in his glory, the ſpouſe in her beauty; Here you may ſee Chriſt giving her ſweet promiſes, adorning her with ſundry excellencies; communicating his love, and commending her graces: here you may alſo ſee the church even raviſhed with the conſideration and contemplation of Chriſt's love and beauty. His beauty is taking, his love is raviſhing, his voice is pleaſing his goodneſs is drawing, his manifeſtations are enticing. He is the beloved ſon, and the ſon of love; He is nothing but love to thoſe that are his love.

But I ſhall no longer entertain you with a crumb at the door, but carry you to the chapter out of which my text is taken, and ſo lead you to the Cabinet where the Jewel lieth.

Brethren and beloved, you have a glorious deſcription of Jeſus Chriſt in this chapter, and that from verſe 10, to 16, where the ſpouſe is ſetting forth the riches, the dignity, the excellency, the beauty, the majeſty, the glory, the precioufneſs and lovelineſs of Jeſus Chriſt. 'He is white and rudy, the chiefeſt among ten thouſand. His head is as the moſt fine gold, his locks are buſhy and black as a Raven. His eyes are as the eyes of Doves by the rivers of waters, waſhed with milk and fitly ſet, his cheeks are as a bed of ſpices, as ſweet flowers: His lips like lillies dropping ſweet ſmelling myrrh, his hands are as gold rings ſet with beryls: His belly as bright ivory, overlaid with ſapphires: His legs are as pillars of marble, ſet upon ſockets of fine gold: His countenance is as Lebanon, excellent as the Cedars.' And thus ſhe ſets forth her beloved, and at laſt winds up all with this rare expreſſion. 'He is altogether lovely.'

This text is a sacred cabinet, which contains in it, First, the Jewel Christ, in this word, He:

2dly, The price of this Jewel, altogether lovely.

The observation or doctrine is this, that Jesus Christ is infinitely and superlatively lovely. He is the most amazing and delightful object. The very name of Jesus Christ is as precious ointment poured forth. It is said that the letters of his name were found graven upon Ignatius's heart. Jesus Christ is in every believer's heart, and nothing can do better there; for he is altogether lovely. That Jesus Christ is thus transcendently lovely, will appear four manner of ways:

First, By Titles,
2dly, By Types,
3dly, By resemblances,
4thly, By Demonstrations.

I shall speak only to the first of these. Our Lord hath seven famous and lovely titles, which are as so many jewels of his crown.

First, the desire of all nations,
2dly, King of Kings,
3dly, The Mighty God,
4thly, The everlasting Father,
5thly, The Prince of Peace,
6thly, The elect Precious,
7thly, Wonderful.

We will begin with the first of these famous titles, to wit, the desire of all nations. This title you have in the second of Haggai at the 7th verse. And the desire of all nations shall come. But you will say, how is Christ the desire of all nations? Do not all the nations abhor him, and say, we will not have this man to rule over us? The kings of the earth set themselves, and the rulers take counsel together a-

gainſt the Lord, and againſt his anointed, Pſal. ii. 2. The kings of the earth are afraid, leaſt Chriſt's government ſhould unking them, the rulers are jealous, leaſt it will depoſe them from their dignities; even the reformers that have adventured all to ſet it up, are jealous leaſt it will encroach upon their power and privileges; Kings are afraid of it, and think themſelves but half-kings, where Chriſt doth ſet up his word and diſcipline; lawyers are afraid of it, leſt it ſhould take away their gain, and the laws of Chriſt ſhould over-top the laws of the land. The people are afraid of it, leſt it ſhould compel them to ſubjection to the law and way which their ſouls abhor. Oh, how long hath the world rebelled againſt Jeſus Chriſt, and his government.

But tell me, have the people gained any thing by reſiſting Chriſt, his goſpel and government, by hating his ſervants, and by ſcorning his holy way? Or doth it make the crown ſit faſter on the heads of kings? I will leave you to judge of this.

But beloved, for all this, Jeſus Chriſt is the deſire of all nations.

And that I ſhall ſhow in five particulars.

Though Jeſus Chriſt be not actively deſired by all nations, yet he is rightly ſtiled, The deſire of all Nations.

Firſt, becauſe he is moſt deſirable in himſelf, and all things that are deſirable are in him.

Beauty is in Chriſt, bounty is in Chriſt, riches and honour are in Chriſt, Prov. viii. 18.

Jeſus Chriſt is the treaſure hid in the Goſpel, the pearl of great price: He is the ſun in the firmament of the ſcripture, whom to know is everlaſting life: He is a ſpring full of the water of everlaſting life, and hive of ſweetneſs, a magazine of riches, a river of pleaſures, wherein you may bathe your ſouls to all eternity.

O he is fulneſs and ſweetneſs, the chiefeſt among ten thouſand. Cant. v. 10. He is more precious than rubies; and all the things thou canſt deſire, are not to be compared to him, Prov. iii. 15.

Alas! what are all the crowns and kingdoms of the world, all the thrones and ſceptres of kings to Chriſt? I ſay, what are all the treaſures of the eaſt, the gold of the weſt, the ſpices of the ſouth and the pearls of the north to him? This or whatſoever thou doſt imagine, are not to be compared unto the bleſſed Jeſus. Beloved, the glories and excellencies of Chriſt excel all others. As all waters meet in the ſea, and as all the lights meet in the ſun, ſo all the perfections and excellencies of all the ſaints and angels meet in Chriſt. Nay, ſirs, Chriſt hath not only the holineſs of angels, the lovelineſs of ſaints, and the treaſure of heaven, but alſo the fulneſs of the Godhead, the riches of the deity are in him, Col. i. 9. For it pleaſed the father that in him, ſhould all fulneſs dwell, fulneſs of grace, fulneſs of knowledge, fulneſs of love, fulneſs of glory. He is lovely to the Father, lovely to the angels, lovely to the ſaints, and lovely to the ſoul, and therefore he may well be called the deſire of all nations, for all deſirable things are in him.

Secondly, Jeſus Chriſt is called the deſire of all nations, becauſe his deſire is after all nations tho' he hath no need of them; he hath thouſands of angels before him, and ten thouſands daily to miniſter unto him, yet ſuch infinite love doth he bear to the ſons of men, in whom there is no lovelineſs, that he himſelf ſaith, My delight is with the ſons of men, Prov. viii. 31. That our LORD JESUS hath a ſtrong deſire after the nations to convert them, and ſave the nations, will appear by three things,

Firſt. By what he did when he came into the world,

2dly, By what he did when he was in the world,

3dly, By what he doth now, when he is out of the world.

First, Our Lord Jesus had a great desire after the poor nations, before he came into the world, or else he would never have left his crown, his royal court, his Fathers bosom, his glorious robes, to come into this world to be spit upon by men, and to be murdered by men; nay he did not only become a laughing stock to men, but a gazing stock to angels. Now beloved, do ye not think Jesus Christ hath a great desire after the nations' good, that he would leave all his glory and greatness, and pomp, and riches to come into this world, to be poor, to be hungry, to be weary, to be tempted, to be betrayed, to be sold!

But you may perhaps say that Christ little thought his own countrymen would have shed his blood, and that one of his own family would betray him.

Why beloved, do you think he did not know it? yea, he knew it before he came into the world, how he should be used in the world, that the Jews would crucify him, and that Judas would betray him, John vi. 64. He knew it from the beginning who they were that believed not, and who should betray him. Christ knew it before he came from heaven, what coarse entertainment he should have upon earth. Now beloved, put all these together, and tell me, had not Jesus Christ a great desire after us, before he came to us, that he would uncrown himself, to crown us; and put off his robes, to put on our rags, and to come out of heaven, to keep us out of hell? He fasted forty days that he might feast us to all eternity. He came from heaven to earth, that he might send us from earth to heaven.

The Son of God became the Son of Man, that

we, the sons of men, might become the sons of God; and all this he did to save the nations.

Secondly, He had a strong desire after the nations when he was in the world.

O! Christ would tain have saved the nations, and healed them, and enlightened them: Therefore he sends forth his apostles, Mat. xxvii. 19. and bids them go and teach all nations; the people were in his eyes, and upon his heart; and so in Mat. xxii. Christ sends forth his servants once, twice, thrice, as if he would take no denial, but they would not come. Nay beloved, our Lord Jesus Christ did not only send others to poor souls to beseech them, to intreat them to come in to repent, and to believe in their Saviour, that their souls might be saved; but he went himself, and desired them: Nay, that is not all beloved, he cried to them, and said, if any man thirst, let him coine unto me and drink, John vii. 37.

O! how earnest was Jesus Christ with poor souls to come to him. Come unto me all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28. So in Luke xiv. 23. Go to the high ways and compel them to come in, that my house may be full.

Do you see this Christians, what vehement desires Jesus Christ had after the nations, and souls of men, that he might ever make them happy when he was in the world, and he hath the same desire still. How often would Jesus Christ have healed the Jews, that poor nation, as he himself speaketh in Matth. xviii. 27. How often would I have gathered thy children together, as a hen gathereth her young ones, and ye would not? Nay, when he had done all this, he did not leave them but weeps over them: His eyes were wet, because their eyes were dry. So this is clear from what Christ did when he was in the

world, that he desired much the healing and converting of the nations.

First, in his bearing with them,

Secondly, in his proffers to them.

Thirdly, He hath a great desire after the nations, now he is out of the world, though he be gone to heaven and entered into glory; and there sitteth at the right hand of the Father, yet I say, his desires are as much after poor souls as ever. This will appear by two things;

First, in his forbearance and long sufferance.

O! how long hath Christ born with the sinful nations, and yet he bears with them still, notwithstanding they have broke his laws; and despised the gospel, and contemned his ordinances, and shed his saints blood, grieved his spirit, and abused his mercies. This and much more they have done, and yet he spareth them, that he might be gracious to them, Is. xxx. 18. And therefore will the Lord wait, that he may be gracious to you.

Therefore will he be exalted, that he may shew mercy.

Now, beloved, do you think that Jesus Christ would take all this at the nations hands, but that he is unwilling to destroy them, and most willing to save them.

Secondly, His love appears, not only by his bearing with them, but by his proffers to them.

O beloved, how doth God stand day after day, month after month, and year after year, proffering himself, his son, his mercy, his love, his grace and his glory to poor souls.

Many have the space of repentance who have not the grace of repentance.

Now, my brethren, by these things you may see that Jesus Christ hath a great desire after the nations.

Thirdly, Jesus Christ is called the desire of all nations. because it is he only that can make any person or family, or nation truly desirable.

Oh beloved, what is the reason that the Lord of hosts prefers his people before all the sons of men? The Lord prefers his little remnant before all the world besides, Exod. 19. 5. You shall be a peculiar treasure unto me, above all people; the righteous is more excellent than he; they are but base-born. Believers be these worthies, of whom the world was not worthy, Heb. 31. 35. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people 1 Pet. ii. 6. Believers are not only diligent Christians but excellent Christians.

Now, what is the reason, beloved, that the saints are thus excellent above all others? Is it for their birth, breeding or learning, or riches or greatness, or honour? No, no it is for none of these; but if you would know the reason, it is because Christ is formed in them, and married to them; They have the new name, the new nature, the new heart, the new spirit. Oh, this is the reason, if there were any thing besides Christ that should make my nation, or family, or person truly desireable, it must be either birth, or greatness, or learning, or riches, or beauty, or wisdom, or strength, now all these do not make any one desireable: for if they did, than those that sit upon the nations would be the most desireable persons under heaven, because they have the most of these. But for this see Dan. iv. 17. And setteth up over it the basest of men. Rev. xvii, 15. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes and nations, and tongues; So that none of these can do it, But Christ only. Rev. v. 10.

He hath made us unto our God, kings and priests, O! Christ hath made every believer a king it is Christ's beauty, that makes us beautiful; it is

his riches that makes us rich, it is his righteousness that makes us righteous; he only makes us truly honorable and desireable. Well may Christ be called the desire of all nations; it is he that can make a nation desireable.

Fourthly, Jesus Christ is called the desire of all nations, because all nations stand in need of him; Nay, not only all nations, but all persons, young and old, rich and poor, high and low. He that will be saved, must have a Saviour to save him, or else he can never be saved. The apostle tells us, Acts iv. 12. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. And Christ saith, John xiv. 6. 'I am the way and the truth, and the life; no man cometh unto the Father but by me:' So that not only all nations, but all persons, stand in need of him.

You may go to heaven without health, without wealth, without honour, without pleasures, without friends, without learning, but you can never go to heaven without Christ.

What will you do, if you begin to die naturally before you begin to live spiritually?

If the tabernacle of nature be taken down, before the temple of grace be raised up: If your paradise be laid waste before the tree of life be set up in it: if you give up the ghost, before ever you receive the holy ghost: if the son of righteousness set within you, before the son of righteousness shine upon you: If the body be fit to be turned into the earth, before the soul be fit to be taken into heaven: If the second birth have no place in you, the second death shall have power over you.

'Tho' the nations need nothing more than Christ, yet they slight nothing more than Christ.

Tell me how you will live when you die, that are dead whilst you live?

O beloved, is it not sad that the nations should resist Christ, his gospel and government as they do?

Indeed if men might be their own judges, then Christ had no enemies, we are all his friends.

If the Jews might so have been their own judges, it was not the Son of God whom they crucified, but an enemy to Cæsar. It was not Paul a saint they persecuted, but one that they found to be a pestilent fellow: So men will say now, they do not persecute the saints of God, but seditious fanaticks: but God will shortly take off the veil of hypocrisy from their face.

O grieve for them, that cannot grieve for themselves.

And thus you see, that all nations stand in need of Christ, who is the desire of all nations.

Fifthly, Our Lord Jesus is called the desire of all nations, because when he sets up himself in any one as their desire, then they run after him, and count nothing too dear for him. So the church of God, Isaiah xxvi. 8, 9. "The desire of our soul is to thy name. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early."

Oh! when the desire of all nations once setteth up himself in the soul, then he becomes the desire of the soul.

When he hath thus endeared himself to their souls, they count nothing too dear for him, all shall be at his command: their gold, their silver, their strength, their lives, Rev. x. 11. They loved not their lives unto the death." So that, beloved, let men be enemies to Jesus Christ, yet as soon as

Christ sets up himself in their hearts, they will love him, own him, serve him, and suffer for him.

Now sirs, put all these together, and it will fully prove Christ to be the desire of all nations.

I shall but make short use of it, and so conclude.

Is it so that our Lord Jesus Christ is the desire of all nations, and that all things desirable are in him? Oh then, let me beg of you, O let me beseech you, for the Lord's sake, and for all your souls sake, make Jesus the desire of your souls.

He is the desire of all nations, and shall he not be the desire of your souls? Whom will ye love if not the king of saints? Whom will ye long for if not for the desire of all nations? Whom will you prize if not the prince of peace! He is the Son of God the second person in the glorious trinity, before whom angels and archangels, and all the hosts of heaven do bow. 'He is the glory of glories, the crown of crowns, the heaven of heavens, he is a light in darkness, joy in sadness, riches in poverty, life in death:' It is he that can resolve all your doubts, secure you in danger, save your souls, and bring you to glory where all joy is enjoyed. O therefore, let all the glory of your glory be to give all glory, and yourselves to him. So much or so little for this time.

THE

KING OF KINGS.

CANT. v. 16. *He is altogether lovely.*

The Doctrine, that Jesus Christ is infinitely and superlatively lovely.

I NOW proceed to the second title, which is given to the Lord Jesus Christ, and that is King of Kings. Augustine desired to have seen three things before he died; First, Rome in her glory and purity. Secondly, Paul in the pulpit preaching. Thirdly, Christ in the flesh upon earth. Cato the heathen repented himself of three things.—First, That ever he spent a day idle. Secondly, That ever he revealed his secrets to a woman. Thirdly, that ever he went by water, when he might have gone by land. Thales gave thanks for three things. First, That he was endued with reason, and was not a beast. Secondly, That he was a man and not a woman. Thirdly, That he was a Grecian and not a Barbarian. And I, poor I, desire to see three things before I die. First, Babylon's ruin. Secondly, Christ's reigning. Thirdly, Satan's binding. "The angel hath sworn by him that lives for ever and ever, that time shall be no longer." Rev. x. 6. Who will not believe his sacred oath? Did he say it? No, he swore it; how?

By himſelf? No, by him that lives for ever. What? That time muſt be a little? No, it muſt be no longer. That time ſhall be no longer. The Lord whom ye ſeek ſhall ſuddenly come, ſaith the prophet in Mal. iii. 1. They who keep the word of God's patience, God will keep them in the hour of temptation.

Well, the ſecond title of Jeſus Chriſt is, King of Kings, I pray you take notice of it, it is now to be handled, in Rev. xix. 16. He had a name written, ſaith the text, King of Kings, and Lord of Lords. Here is a title now, King of Kings. Beloved, Jeſus Chriſt is a three-fold King.

Firſt, his enemies King. Secondly, his ſaints King. Thirdly, his Father's King.

The firſt he rules over. The ſecond he rules in. The third he rules for.

Firſt, Chriſt is his enemies king, that is, he is king over his enemies. Chriſt is a king above all kings, and over all kings; and therefore the ſcripture calls him King of Kings, as you have it in Tim. vi. 15. Chriſt is a king above all kings; for if he were not a king above all kings, he could not be a king over all kings. Now that he is a king above all kings, two ſcriptures prove in Pſ. lxxxix. 27. ſaith God the Father there, "I will make my firſt born higher than the kings of the earth. Now who is the firſt born? Why? It is Jeſus Chriſt; as he is elſewhere called, the Firſt born of every creature. Now ſaith God, I will make my firſt born higher than the kings of the earth, higher in glory, higher in power, higher in majeſty. So in Rev. x. 5. there Chriſt is called the Prince of the earth. Alas! alas what are all the mighty men, the great, the honorable men of the earth to Jeſus Chriſt? They are but like a little bubble in the water, for if all the na-

tions, in compariſon to God, be but as the drop of the bucket, or the duſt of the balance, as the prophet ſpeaks in Iſ. lx. 15. O how little then be the kings of the earth ?

Nay, beloved, Chriſt Jeſus is not only above the kings of the earth, and higher than kings, but he is higher than the angels ; yea, he is the head of angels ; and therefore all the angels in heaven are commanded to worſhip him. He is the head of all angels, Col. ii. 10. " He is the head of all principalities and powers, which includes the angels. And in Heb. i. 6, " Let all the angels of God worſhip him." God will have the angels worſhip Chriſt as well as men.

O Sirs, Chriſt is a king, before whom the angels with their faces, and the kings of the earth do caſt down their crowns,

Again, as he is a king above all kings, ſo he is a king over all kings too. Jeſus Chriſt is an univerſal king. He is a king over all kingdoms, over all nations, over all governments, over all powers, over all people, Dan. vii. 14. There was given to him, ſaith the text, dominion and power and glory and a kingdom ; that all people and nations and languages were to ſerve him. Now who was this ? in the 13 ver. it is clearly meant, of Jeſus Chriſt. All people, and all nations and languages and kingdoms were to ſerve him ſo that you ſee Chriſt is not only king of ſaints, but king of nations too, therefore you find in Pſal. ii. 8. It is a text often read, but little obſerved, aſk of me, ſaith the Father, and I will give the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. The very heathens are given to Chriſt, and the utmoſt part of the earth for his poſſeſſion.

As the Lord Jeſus Chriſt hath all the kingdoms

of the earth given to him ; ſo likewiſe he hath all power given to him, or elſe what would he do with a kingdom Matth. xxviii. 18. All power is given unto me in heaven and in earth. O ! Sirs, here is a text that ſhould revive the hearts of ſaints. All power is give unto me in heaven and in earth, ſaith Chriſt to his apoſtles. So that it is he that binds kings in chains, and princes in fetters of iron as the laſt pſalm ſaving one ſpeaks. It is he that ſuffers no man to do them wrong ; yea, he reproves kings for their ſakes, and breaks mighty kings in pieces for the ſaints ſakes, Pſal, cv. 13. And therefore it is he that ever rules kings, and overcomes the kings of the earth, that makes war with the ſaints, in Rev. xvii. 14. The ten kings made war with the Lamb, but the Lamb prevailed ; and why, becauſe he was King of Kings, and Lord of Lords. This is the firſt, Jeſus Chriſt is his enemies king, that is, he is a king above their kings, and over their kings.

Secondly, As Jeſus Chriſt is his enemies king ſo he is his ſaints king. I will give you two ſcriptures to prove it, though I need not, yet I will ; becauſe of making things very clear, as I go on. In Rev. xv. 3. There Jeſus Chriſt is called the ſaints king, Thou King of ſaints. So alſo in Matt. xxi. 5. Tell ye the daughters of Sion, behold thy king cometh. So that by theſe two ſcriptures, you ſee Jeſus Chriſt is king of ſaints. Now beloved, I beſeech you here to mind me : Jeſus Chriſt, you ſee, is king of the bad, and of the good : But as for the wicked, he rules over them by his power and might : But the ſaints he rules in them by his ſpirit and graces. Now to this the ſcripture witneſſeth, that Jeſus Chriſt rules in the ſaints, and is king of ſaints ; and therefore it tells in Col. i. 17. " Chriſt in you the hope of glory," and elſewhere, " know ye not that

Chriſt is in you except ye be reprobates," mark here, Chriſt muſt be in you, Chriſt is in you the hope of glory. So in Pſalm xxiv. 7. " Liſt up your heads, O ye gates; and be ye lifted up ye everlaſting doors, that the king of glory may come in." Here Chriſt is called the king of glory: And the Pſalm calls upon men to open their hearts, that the king of glory may come in: So in Rev. iii. 10. 'Behold I ſtand at the door and knock, if any man hear my voice and open the door, I will come in and ſup with him, and he with me.' O this is Chriſt's ſpiritual kingdom, and here he rules in the hearts of his people, here he rules over their conſciences, over their wills, over their affections, over their judgments and underſtandings, and no body hath any thing to do here but Chriſt; it is Chriſt that rules over the conſciences and judgments of men, and therefore he is called the king of ſaints. It is true other kings may bear rule over the eſtates of men, but as for ſoul that only belongs to Chriſt, and therefore believers are ſaid to be all glorious within. The king's daughter, which is the church, in Pſalm xlv. 13. The king of glory rules there and dwells there; you know God dwells in the higheſt heavens, and in the humble hearts; Chriſt is not only the king of nations, but king of ſaints, the one he rules over the others he rules in.

Thirdly, Jeſus Chriſt is his Father's king too, and ſo his Father calls him, God calls Chriſt his king, in Pſalm ii. 6. I will ſet my king upon my holy hill of Sion. Well may he be our king when he is God's king: Becauſe he rules for his Father; There is a twofold kingdom of God committed to Jeſus Chriſt. Pray, mark firs.

Firſt, a ſpiritual kingdom, by which he rules in the hearts of the people, and ſo is king of ſaints.

Secondly, A providential kindom by which he rules the affairs of the world, and ſo he is king of nations, Now beloved the ſcripture ſaith, that the Father hath put all things in Chriſt's hand, John iii. 35. and the apoſtle tell us, God hath put all things under his feet. The Father judgeth no man; but hath committed all judgement to the Son, and he hath appointed him over his own houſe: Now as Chriſt hath all, ſo he doth all, rules all for his Father; and therefore the Father calls him his ſervant: and in the other text my king becauſe he rules for his Father, and doth his Father's will; So that, beloved, in theſe three reſpects. Chriſt is a king. Now I ſhall lay down ſome things wherein the Lord Jeſus, doth infinitely excel all other kings of the earth.

Firſt, Jeſus is a king, that in a ſpiritual ſenſe, makes all his ſubjects kings. He hath a crown of glory for every ſubject. O what a glorious king is this! Now that Chriſt makes all his ſubjects kings, ſee Rev. v. 5. 10. ſaith the church there, who hath made us unto our God, kings and prieſts.

Oh ſirs, it is better to be a member of Chriſt than the head of a nation: O how infinitely happy are all Chriſts ſubjects, they are all kings, all heirs, all favourites, all ſons, all true believers are ſo; the believer is only the happy man. Alas where is there ſuch a king to be found that makes all his ſubjects kings? there are many kings that undo their ſubjects, but Chriſt makes his ſubjects kings; many kings make their ſubjects beggars, but Chriſt makes his ſubjects kings; many kings put their ſubjects to death, but Chriſt died that his ſubjects might live: They give their ſubjects titles, but Chriſt gives all his ſubjects grace and glory.

Sirs, in a word this is the greateſt nobility to be the ſervant of the great God: He is nobly deſcended,

who is born from above. O! how many Lords hath that man that hath not Chriſt for his Lord? Every ſin is his lord, and every luſt lords it over him. Now, where Jeſus Chriſt comes to be king, he makes them kings to his Father, and kings over their luſts. Now beloved, here is the bleſſedneſs and happineſs of our king, he makes us all kings and gives us all crowns of glory.

Secondly, Jeſus Chriſt is a moſt juſt and righteous king, he reigns in righteouſneſs, he brings peace by righteouſneſs, he makes us righteous, and therefore he is called, the Lord our righteouſneſs, Jer. xxiii. 6. Now beloved, other kings oftentimes deal unjuſtly, they bear the ſword to execute wrath upon well-doers, and ſtrengthen the hands of evil doers; juſtify the wicked, and condemn the godly, and break oaths and falſify covenants and many times they oppreſs their ſubjects, and wrong their people; and therefore the ſcripture ſays, When the wicked bear rule the people mourn, Prov. xxix 2. When the righteous is in authority, the people rejoice but when the wicked bear rule the people mourn. But now beloved, Jeſus Chriſt as he is a righteous king, ſo he rules in righteouſneſs, and thou ſhalt have nothing but righteouſneſs from him. Mind this text of Scripture, which infinitely ſpeak out Chriſt's righteous dealings with poor ſouls, in Rev. xv. 13. Juſt and true are thy ways. Mark who are juſt, are true here; Why; it is the king of ſaints; juſtice and truth well becometh the king of ſaints, in Prov. iii. 27. It is ſaid, her ways are ways of pleaſantneſs, and all her paths are peace: Speaking of wiſdom, which is meant of Chriſt; O, what a golden king is here? What a glorious king is here? He is juſt and true, and all his ways are pleaſantneſs, and all his paths are peace. O ſirs, this is the excellency of Chriſt, he

oppreſſeth no body, he wrongs no body, therefore he is called juſt and true, he infinitely excels all the kings of the earth in righteouſneſs; he is a righteous king, and deals for nothing but for righteouſneſs.

Thirdly, Chriſt is a king that liveth for ever, and reigns forever: Other kings, they are but of yeſterday, they be dead and gone: What is become of all thoſe great and mighty kings we read of? why? they be gone like a tale, like a dream. But it is not ſo with the king of ſaints. The Lord is king for ever, he reigns for ever: And therefore the Apoſtle calls him a king Immortal, eternal, as you may ſee in 1 Tim. i. 17. Chriſt is there called a king immortal, becauſe he lives forever. So in Heb. vii. 25, ſpeaking of Chriſt, who ever lives, ſaith he, to make interceſſion for us. Now beloved, here is the glory of the Lord Jeſus Chriſt, he lives for ever: other Kings be dead, and their ſubjects may do what they will, but Jeſus Chriſt lives forever.

Fourthly, Jeſus Chriſt is a king that hath a perfect knowledge of all his ſubjects; O ſirs, kings and princes, and ſtates do not know all their ſubjects; nay, they know very few: Alas! they do not know a quarter of them, the poor ſubjects are unknown to them, they be not acquainted with all the wrongs, wants and miſeries that their poor ſubjects lye under: We are unknown moſt of us to our prince but now here is the excellency of Chriſt, he hath a perfect knowledge of all his ſubjects, he knows them all by name, he knows all their thoughts, all their wants, all their ways, all their conditions. Now I ſay this is a great happineſs, that we have a king that knows us ſo well.

O poor ſouls, Chriſt knows you all, all your wants, all your conditions, all your neceſſities whatſoever. The Lord Jeſus knows all thy ſufferings, and therefore ſaith Paul in Phil. iv. 19. My God ſhall ſupply all

your wants. O it is a ſweet ſcripture. My God ſhall ſupply all your needs. So ſay I to you ſirs, your king will ſupply all your needs, he knoweth all your needs, all your ſtraits, all your fears; nay, and he will ſupply all your needs. O! here is the excellency of this king.

Fifthly, Jeſus Chriſt is a king that ſits upon his Father's throne, at this very time he ſits upon his Father's throne. But beloved, this is not all, Chriſt doth not only ſit there himſelf, but he hath promiſed that all men who overcome, ſhall ſit down with him upon the throne: You have a full text to this purpoſe in Rev. iii. 21. To him that overcometh will I grant to ſit with me upon my throne.

Mark ſirs, Chriſt promiſes all his ſubjects, that they ſhould ſit upon the throne with him; now I wonder where there is any king but Chriſt, who will ſuffer his ſubjects to ſit upon his throne with him. Alas! this would be treaſon for a man to deſire. I remember among other things, I have read of a king, who paſſing over a water, his crown fell from his head into the water, and one of the poor ſervants out of love to him, leapt in and fetcht it up, and for his more eaſe put it upon his head, that he might get the better out, and for this the poor man had his head cut off. So high and mighty and lofty was this prince, nay but ſirs, the Lord Jeſus is not ſo, he is no ſuch a proud king, he did not only uncrown himſelf to crown us, and wear the crown of thorns, that we might wear the crown of glory; but he conſents and gives leave to his ſubjects to ſit upon the throne with him. "To him that overcometh, will I grant to ſit with me upon the throne." Oh! what a glorious king is this? that every one of his poor ſubjects ſhall ſit upon the throne with him. So in Rev. xxi. 7. "He that overcometh ſhall inherit all things. A man would

think ſirs, this very thing would draw the whole world after Chriſt.

O! how ſhould this draw the affections of men to be in love with thoſe great proffers and privileges and honor that Chriſt beſtoweth upon his poor followers? he doth not only make them kings, but he grants them to ſit upon his throne with him; thou wouldſt ſay, it were an honour indeed: Oh! Saint, couldſt thou look into heaven, and ſee Chriſt ſit upon his throne? But this honor have all his ſaints, yea, much more, he makes them all kings, and grants to them to ſit upon the throne with him.

Sixthly, Jeſus Chriſt is a king that loves all his ſubjects, and all his ſubjects love him; and I am ſure that this cannot be ſaid of any king under heaven, but it may be ſaid of the Lord Chriſt, for he is a king that loves all his ſubjects, and all his ſubjects love him; and this I ſhall endeavour to ſhow by this afternoon's exerciſe, and the next day I ſhall handle the other part, that all his ſubjects love him. There is nine or ten particulars wherein the Love of Chriſt to his ſubjects doth appear and is wonderfully manifeſted.

Firſt, His love to his ſubjects is a primary love; we love him, ſaith the Apoſtle, becauſe he loved us firſt, 1 John iv. 19. We love him, and why? becauſe he firſt loved us. 1. His love is the cauſe preceeding, our love is the effect following. If he had not fired our hearts, with the flames of his love, we ſhould never have beſtowed one ſpark of ſpiritual love upon Chriſt; he muſt draw before we can run, and therefore ſaith the church, Cant. i. 4. Draw us and we will run after thee: Sirs, we cannot run without drawing: He muſt draw us before we can run, and when he draweth we run. It was not men's lovelineſs that engaged God to love and ſave man:

God loveth his enemies even in their ſinful eſtate, though not with a love of well-liking to them, yet with a love of well-willing to them.

Oh! Sirs, ſince God loved us when we were not like him, we ſhould ſtrive to be like him, who thus loved us: nothing can engage a ſaint to love God ſo much as this that God loved him ſo much. A Miniſter once weeping at the table, and being aſked the reaſon of it, anſwer'd, becauſe I love Chriſt no more. Indeed friends, this ſhould grieve us that we love ſo little, who are ſo much beloved. You have a famous ſaying of Auguſtine, he loves not Chriſt at all, who loves him not above all, this is the firſt love wherewith God loves his people: It is a primary love.

Secondly, Chriſt is a king that loves his ſubjects with a diſtinguiſhing love, and a ſeparating love. The general love of Chriſt is ſcattered and branched unto all the creatures in the world; but his ſpecial love, his exceeding great and rich love is only ſettled upon his church. Now if you aſk me what Chriſt's diſtinguiſhing love is? I ſhall name it, and but name it to you.

Firſt, It is pardoning love. 2, It is redeeming love 3, Calling love. 4, Juſtifying love. 5, Adopting love. 6, Sanctifying love. 7, glorifying love.

This I ſay, is his peculiar love; Chriſt's love is not only ſweeter than wine, but better than life; he is moſt lovely, he is altogether lovely; Chriſt is nothing but love to thoſe who are his love.

Thirdly, Chriſt loves his ſaints with a protecting love, Iſa. xxxix. 15. 'Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb?' can a woman forget her ſucking child? Is it poſſible that a woman ſhould be ſo inhuman to forget her tender infant, and not have

compaſſion on the ſon of her womb? Yes ſaith the Lord, they may forget them, yet I will not forget thee. God may as ſoon ceaſe to be God, as ceaſe to be good; He may as ſoon ceaſe to live as ceaſe to love: No, no, he cannot forget them: Did he forget Iſrael in Egypt, or his church in Babylon, or Daniel in the lions Den? Did he forget the three children in the furnace, or Jeremiah in the dungeon or Jonas in the whale's belly, or Peter in priſon, did he forget them? the wicked ſay indeed the Lord doth forget, Ezek. ix. 8. 'The Lord hath forgotten the earth, and he ſees it not.' But they are much miſtaken, there are three or four texts of ſcripture, which I ſhall humbly offer to your ſerious conſideration, that do wonderfully ſpeak out God's protecting love to his people.

The firſt is in Rev. vii. 2. 3. You find there an angel hath power given him to hurt the earth and the ſea. Now there comes another angel, and cries out, 'hurt not the earth, the ſea, nor the trees,' why? What is the reaſon? In the third verſe, until we have ſealed the ſervants of God in their fore heads.' Do not pour out your judgment upon them until we have ſecured the ſervants of God. Oh! how wonderfully doth the Lord protect his people? So again in Ezek. ix. Certain men be ſent to deſtroy the wicked people, and among the reſt, the Lord calls, and bids one 'ſet a mark on them that ſigh for the abominations of the Land; and for the reſt ſaith he, deſtroy them old and young.

Oh! Sirs, this doth wonderfully ſet out God's protecting love to his people, ſo in Iſa. iii. 10. The Lord bids the prophet tell them what ſad judgment ſhould come upon them, upon the kings and princes, and great men and ſoldiers. Now ſaith the Lord, 'Say to the righteous, it ſhall be well with them, none of this ſhall come near them.' Oh! how won-

derfully doth this magnify God's protecting love, Isa. xxvi. 20. 'Come, my people, enter into your chambers, shut the door and hide yourselves for a little moment:' Why so O Lord? Why? until the indignation be overpast. Come, saith God, I am resolved to execute my judgments on wicked men; therefore hide yourself for a moment. And therefore I say, let no man's heart fail him, it is for a moment, and then thy miseries shall end. Beloved when our miseries are at the greatest, his help is at the nearest. Man's extremity is God's opportunity. When Mordecai is thoroughly humbled, the proud Haman shall be hanged.

But then fourthly, Christ loves his people with a most cordial love, he loves them with all his heart, nay, they are the dearly beloved of his soul, as himself calls them, Jer. xii. 8. 'I have given the dearly beloved of my soul into the hands of their enemies: Christ's love to his people, it is not a lip love from the teeth outwardly; but a real love from the heart inwardly Christ loves his people as his Father loves him, and how is that can you tell! No all the men on earth, or angels in heaven, cannot declare the love that the Father bears to Christ, and yet as God loves Christ, so doth Christ love his people. You have a full text for this, they are Christ's own words. 'As the Father loveth me so I love you: O sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his people! He loves them as the Father loves him. Oh! Lord what love is this? that the Saviour should love the sinner: And thus it is; Oh! sirs, believers are like letters of Gold engraven on the very heart of Christ. 'O the breadth, the depth, the height, the length, of the love of Christ, saith the apostle it passeth knowledge.' As if so be, there were both want of words

and want in words, to ſet forth the love of Chriſt; but certainly it muſt be very great, for as the Father loves him, ſo he loves them. Alas! others love the ſaints, but how do they love them? Why? not with a cordial love; they do not love them for their good, but for their goods; it is more for the money in their purſes, than for the grace in their hearts: They love the ſaints as the Samaritans did the Jews; juſt as men do with their ſun-dials never look on them but when the ſun ſhines; why ſo? The world never looks upon the ſaints but in the time of proſperity. When the Jews flouriſhed and were in their glory, O what great friend's were the Samaritans to them! But when the poor Jews were under affliction, they had no worſe enemies than they; Why? but Chriſt is not ſo, he loves thee when thou art poor as well as when thou art rich: as well when thou art in thy rags, as when thou art in thy robes: when thou art in adverſity as when thou art in proſperity. Chriſt loves his ſaints as well upon a gallows, as tho' it were in a palace; for whom he loves he loves unto the end. Heb. xiii. 3. 'He is faithful who hath ſaid, I will never leave thee nor forſake thee:' never leave thee in any condition, or any place. O! ſirs, what a love is this? And therefore a ruſh for what the world can do, or for the world's love; it is like a venice glaſs, ſoon broken; it ſmiles now, and quickly frowns; it cries Hoſanna to day, and tomorrow crucify him: but Chriſt's love is from the very heart.

Fifthly, Jeſus Chriſt loves his ſubjects with a love of benevolence, John iii. 16. 'God ſo loved the world that he gave his only begotten Son that whoſoever lieveth in him ſhould not periſh, but have everlaſting life,' And ſaith Paul, 'he loved me, and gave himſelf for me.,' Gal. ii. 20. The Father gives

the Son, and the Son gives himſelf who loved me,and gave himſelf for me : All that Chriſt hath is mine. Oh ! ſoul,Chriſt's mercy it is thine to ſave thee: Chriſt's graces are thine to beautify thee, and his glory is thine to crown thee : Chriſt's power is thine to protect thee,thou ſeeſt, he that is ſure of God's love to him, is ſure of God's power for him : Chriſt's wiſdom is thine to counſel thee, and his angels are thine to guard thee, and his ſpirit is thine to comfort thee, and his word to teach thee. There are four attributes of God which are of great ſupport to Chriſtians.

Firſt, His faithfulneſs. 2. His mightineſs. 3. His goodneſs. and 4. His wiſdom.

And therefore, ſirs, it is your duty to live upon promiſe, while promiſes ſeem to run croſs, Chriſt's love to you, is free love. All that he hath given to you, is free : His grace is free, his love is free, his ſalvation is free, his peace is free, and himſelf is free. A dram of grace in the heart, is better than a chain of gold about the neck. Now beloved, all that Chriſt hath beſtowed upon you, it is free, and therefore it is a love of benevolence.

6thly, Chriſt loves his ſubjects with a love of compaſſion, ſympathizing with them in all their ſorrows and ſufferings : truly this is a great comfort indeed ; In all their afflictions, ſaith the text, he was afflicted, Iſa. lxiii. 9. So ſaith the apoſtle, Heb. iv. 15. "We have not an high prieſt which cannot be touched with the feeling of our infirmities." That is, we have an high prieſt that is touched with the feeling of our infirmities, one that doth weep in our tears, and ſigh in our ſighs, and ſorrow in our ſorrows, and ſuffer in our ſufferings : And therefore ſaith Chriſt, "Saul, Saul, why perſecuteſt thou me?" O ! what

a ſweet love is this? A love of compaſſion and ſympathizing with us in all ſorrows and ſufferings: Chriſt was firſt perſecuted by Paul in his member; and afterward he was perſecuted by Paul as one of his members.

Now beloved, Jeſus Chriſt loves his ſubjects with a love of compaſſion: and therefore let thy ſufferings be what it will, Jeſus Chriſt doth, as it were, bear a ſhare with thee.

Seventhly, Jeſus Chriſt loves his people with a love of delight and complacency, Prov. viii. 17. I love them that love me. The king ſhall greatly delight in thy beauty, Pſalm xiv. 11. ſpeaking there of Chriſt, The King ſhall greatly delight in thy beauty, with great delight and complacency. And therefore beloved, Chriſt calls his church his love, his dove, his beloved, his fair one. Oh! how infinitely doth Chriſt love his church! certainly Chriſt bears a great love to his church: and hence it is you read, Chriſt "walks among the golden candleſticks and he feedeth among the lilies and his delight is with the ſons of men." Although poor believers be ravens in the world's eye, yet they are doves in Chriſt's eye, they are very precious in his eſteem: Though they be the loathing of wicked men's ſouls, yet they are dearly beloved of God's ſoul, he delights in them. "The king ſhall greatly delight in them."

Eighthly, Chriſt loves his people with an everlaſting love, and an undenying love; it is a love that never dies, never waxeth cold; Chriſt's love is like a fountain ever flowing, and never dried up: Whom he loves from eternity, theſe he loves to eternity, and they are believers. Now ſirs, is not this a great favor to be beloved of God? In John xiii. 1. He loved them even to the end; nor for a day, a month

or a year, not for a flash and away, but even to the end. And in Jer. xxxi. 4. speaking there of his love it is called, an everlasting love: I have loved thee, saith God, with an everlasting love.

Oh! sirs, this is a love that shall bed and board with thee; that shall lye down and rise up with thee, that shall go to thy death bed with thee, to the grave with thee, and to heaven with thee: The saints shall put off the jewel of faith when they die, but not the jewel of love for that shall remain with them to eternity. God loves his saints with an everlasting love.

Ninthly, With an universal love, his love is universal to all his saints. O! there is not one saint, but Christ infinitely loves; he loves poor Lazarus, as rich Abraham, and despised Job as well as honourable David; he loves the poorest saints, as well as the richest, he loves them all alike: God is no respecter of persons. Oh! where is there such a king now as Christ? They love their nobles, they are their darling, but Christ loves all his subjects, Christ's love extends to all his saints: His love is like the beams of the sun, which reacheth always east, west, north and south; so doth Christ's love.

Tenthly, His love is a correcting love: Whom he loveth, he chastiseth. He correcteth every son whom he receiveth.

Eleventhly, Christ's love is a direction love, he hath promised to guide and direct his people in the way wherein they ought to walk. Oh! put all these particulars together, and sure you must needs confess that Jesus Christ loves his subjects infinitely: As it was said of Lazarus, when Christ wept for him, they made this construction of it, O how he loves him. O sirs, now doth Christ love you who

are his people? He loves you infinitely even beyond meaſure, his love paſſeth knowledge.

Now, O ſirs, for the Lord's ſake conſider of it, and let this draw forth your love to him.

I ſhall the next opportunity come to ſhew you the love of Chriſt's ſubjects to him. If the Lord give leave.

THE ſpouſe indeed was ſick of love, but Chriſt exceeded her, for he died for love: While we were ſinners, Chriſt died for us, ſaith the apoſtle: He loved us more than his own life, yea the very life of Chriſt to him was not too dear for us. Some write of a fowl called a Pelican, and they ſay, That ſhe feeds her young ones with her own blood. O ſirs, Chriſt is our Pelican, that hath nouriſhed and fed us with his own blood: My fleſh is meat indeed, and my blood is drink indeed, ſaith Chriſt, John vi. 55. Chriſt's red blood hath taken away our red guilt, ſcarlet-red ſinners are by grace become milk-white ſaints. All our precious mercies come ſwimming to us in precious blood.

Chriſt bled love at every vein, his drops of blood were drops of love; yea, the more bloody, the more lovely; He was the moſt lovely upon the croſs, becauſe then he ſhewed moſt love to us.

The laſt day I ſhewed you the great love which Jeſus Chriſt bears to all his ſubjects; and the ſum of my diſcourſe was this, That Jeſus Chriſt loves his ſubjects with an everlaſting and undenying love. That which I am now to ſhew you is this, that all Chriſt's ſubjects love him, and what kind of a love it is.

The ſaints love to Chriſt is vehement and ſtrong. This will appear, if you conſider to what the ſcripture likens and compares the ſaints love. Now it is compared to four things.

Firſt, To ſickneſs. 2. To death. 3. To the grave. 4. To fire. To theſe things is a believer's love compared in ſcripture; I ſhall handle them in order.

First Sickneſs; this is the firſt compariſon which doth ſet forth the ſtrength of the believer's love, this is ſet down in two places of this book of Canticles, Cant. ii. 5. Stay me with flagons, comfort me with apples, for I am ſick of love, and in chap. v. 8. Tell ye him whom my ſoul loveth, that I am ſick of love. She is overwhelmed, ſhe is overcome, and even raviſhed with his love and beauty. Oh! I thirſt, I faint, I pant, I long for him. O ſirs, the church is very ſick, and ready to ſwoon: Never was Ahab ſo ſick for a vineyard, never was Siſera ſo deſirous for milk, nor Sampſon for water, nor Rachel for a child, nor Ammon for his ſiſter Tamar, as poor broken-hearted ſinners are for Chriſt; when Chriſt gets into the heart, he draws all the affections to him. I remember the ſpeech of a gracious woman: I have born, ſaith ſhe, nine children, with as much pain as other women do, and yet I could with all my heart bear them over again, yea bear them, and bear them all the days of my life, that I might be ſure of a part in Chriſt. Oh, how infinitely do believers love Chriſt? David wonders at his own love, Pſal. cxix. 97. Oh! how love I thy law? He makes a wonder at it here; with what vehemency he loves God's word, O how love I thy law! So the ſpouſe here ſhe does not only love him, but ſhe is ſick of love, ready to die for love. O ſirs, here is a ſickneſs, but not unto death, but unto life; it is a ſickneſs that ſtill bringeth bleſſedneſs and happineſs with it, a ſickneſs that ſhall be cured by him who is the great phyſician of ſouls. This is the firſt; ſhe compares her love to ſickneſs.

Secondly, The next thing whereby ſhe expreſſeth the ſtrength of her love to Chriſt, is by death; this you have in Cant. viii. 6. She here tells you, her love is ſtrong as death, beloved, you know death is

ſtrong, it is the king of terrors, and the terror of kings; it ſubdues all ſorts of people, high and low, rich and poor, old and young, good and bad, the greateſt monarchs, kings and emperors are thrown down by death, where did ever that man dwel that was too ſtrong for death? If ſtrength could have reſiſted it, then Sampſon had miſt it: Could greatneſs have overlooked it, Nebuchadnezzar had eſcaped it? could beauty have overfaced it, then Abſalom had never met it; could riches have bribed it, Dives had avoided it; But alas! none of theſe gallants were hard enough for death, it trod on the necks of them all, and therefore, O look upon death alſo, as a thing you muſt meet with, look upon your lives as a thing that you muſt part with. Now by this you may gueſs what love is, it is ſtrong as death, ſtrong indeed, O how ſtrong in death? Nay, believer's love to Chriſt is not only ſtrong as death but ſtronger than death; as ſome ſcriptures make it appear. A believer's love to Chriſt is ſtronger than death. I am perſuaded, ſaith Paul, neither life nor death, principalities nor powers, nor things preſent, nor things to come, ſhall ever be able to ſeparate us from the love of Chriſt Jeſus our Lord, Rom. viii. 38, 39. Death though it may kill us it cannot hurt us. Though death may ſend us to the pit of darkneſs, yet it cannot ſend us to the place of torments, though it may take away our lives, yet it cannot take away our loves: Bloody tyrants have taken away the martyrs lives for Chriſt, but they could never deſtroy their love to Chriſt. One of the primitive Chriſtians, when he came to ſuffer, Oh, ſaith he, I ſhall die for my Saviour but once, O, I could die a hundred times. Alas! he was grieved becauſe he ſhould ſuffer but once, and had no more lives to lay down: O I could die a hundred times for him. O

firs, Love is a thing that outlives all enemies, all perſecutions, all dangers, nay, death itſelf, in Rev. xii. 11. ſaith the text they loved not their lives unto the death. And ſo ſaith Job, though thou kill me, yet will I truſt in thee: As if he had ſaid, O Lord, though thou take away my poſterity, my greatneſs, my health, my goods, my children, yea, my life itſelf, thou ſhalt never take away my love, tho' thou kill me yet will I truſt in thee; Job viii. 15. So that love is not only as ſtrong as death, but ſtronger than death; For love is the conqueror at laſt.

Thirdly, Another thing whereby ſhe expreſſeth the ſtrength of her love, and the ſtrong affection to Chriſt, it is the grave: and this you have in chap. vii. 6. Her love is cruel as the grave. The grave is the bed of darkneſs, which is always craving and never ſatisfied, but devours all that comes. Chriſt tells us in John iv. 14. He that drinketh of the water that I ſhall give him, ſhall thirſt no more, What, thirſt no more? No more after the world, and worldly things, but more and more after Chriſt and heaven. He that drinks of the water that I ſhall give him, ſhall thirſt no more. No more after theſe poor low things but more and more after Chriſt.

No hungry man did ever with more appetite long for bread, nor a thirſty man long for water nor a naked man for cloaths, nor a covetous man for riches, nor a ſick man for health, nor a condemned man for pardon, than ſouls that are truly gracious do for Chriſt Jeſus. My ſoul thirſteth for thee, ſaith David, in Pſalm lxiii. 1. My ſoul thirſteth for thee; why, David, how doth your ſoul thirſt for God? Why? He tells you in Pſalm xlii. 1. As the Hart panteth after the water brooks, ſo panteth my ſoul after thee O God. Now mark firs, the poor Hart which is hunted by dogs, his nature it is, as it were, all over in a flame,

in a burning heat, and then it pants, and thirſts, and is ready to die for water ; Now, ſaith David, as the Hart panteth after the water brooks, ſo panteth my ſoul after thee, O God. O the vehemency here of David's thirſt? and therefore he tells you elſewhere, whom have I in Heaven but thee, and there is none I deſire on earth in comparison to thee, Pſalm lxxiii. 23. Do you deſire none beſides God, do you not deſire your wives your children, your crown, your kingdom? Yea, theſe he deſired in their places, but theſe were nothing in comparriſon of God. I remember the ſaying of a martyr, to one that aſked him if he did not love his wife and children when they wept by him? Yes, ſaith he, if all the world was gold, and mine to diſpoſe of, I would give it all to live with them, tho' it were in a priſon ; yet ſaith he, in compariſon of Chriſt, I love them not.

Oh, ſirs, we muſt tread upon father and run over mother to come to Chriſt. You know Peter to come to Chriſt, would go upon the bare water rather than ſail, he went upon the ſea to Chriſt, truly it was a dangerous paſſage ; but truly Peter bore up excellently well, while his faith bore up, but when his faith ſank, then Peter began to ſink too. The world is called a ſea in Daniel, and the Revelations, and we muſt go upon theſe waters to Chriſt, and be ſure to keep up faith, and then you will hold out but if faith fail, you ſhall be ſure to ſink. O ſirs ! the believers love is unſatisfied like the grave ; None but Chriſt, none but Chriſt ſays the martyr ; and as Auguſtine ſaith, O Lord, take away all, only give me thyſelf.

Fourthly, Love is compared to fire, and it hath a moſt vehement flame in chap viii. 9. Now. beloved, the ſaint's love to Chriſt, it is not only compared to

fire, for its warming and heating, but for its kindling and increasing and burning of flaming ; Whilst I was musing, saith David, the fire burned, Psalm xxxix. 3. What fire? Why the fire in his heart, not the fire in his hearth. And when the apostles went to preach the gospel, the fire sat upon their tongues, in Acts ii. 3.

Now beloved, as the saints love is compared to fire in the scripture ; So you shall find afflictions and persecutions, and dangers, and these cruel things that accompany the poor saints in the world, are called waters and floods in Daniel ix, and Psalm lxix, and Matth. vii. But two scriptures that are more than ordinary, in Rev. xvii 15. Where they be called waters : The waters which thou sawest where the whore sat, they be peoples and multitudes, and nations and tongues : The spirit opens it to our hand : and you have another full scripture in Rev. xii, 15. It is said there of the dragon, that he cast out much waters like a flood after the woman. Now what is this flood here? Why, this flood ? It is bloody persecutions, and deviliſh persecutions. Now beloved how long hath the dragon been spewing out her water upon the church, and wherefore is all this water thrown out ? It is to quench the fire that I speak of: But can they do it? No, alas! they may spew till their eyes come out of their head, and to no purpose. Cant. viii. 7. " Many waters cannot quench love, neither can the floods drown it." All the bloody persecutions and afflictions cannot quench love: And therefore let wicked men send forth as many floods as they will, it cannot drown the saints love. All the water that Saul and his party threw after David, did not quench this. No saith he, tho' I walk through the valley of the shadow of death yet will I fear no ill, Psalm xxiii.

4. David is not afraid to go by death's door. And all the waters that Herod and the rulers threw after the apoſtles, could never quench their love.

Now, beloved, you ſhall find after the apoſtles were whipt ſoundly, they went away rejoicing, and rejoicing in this very thing. That they were accounted worthy to ſuffer for Jeſus Chriſt. And Heb x. They took joyfully the ſpoiling of their goods. And ſaith Paul in Rom. viii. 35. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine and the like? believe it, ſirs, all theſe are trying things, and yet ſaith he, who ſhall ſeparate us from the love of Chriſt? No, no, they cannot do it, there is nothing ſhall ever be able to ſeparate us from the love of Chriſt; ſo that the believer's love is not made of ſuch metal as to be quenched by this flood, the ſaints are all on fire for Chriſt. And we find that great flood, which Nero and Julian poured out upon the primitive Chriſtians, What; Did it quench fire? I remember one of them ſaid, (ſaith he) had I ten heads, they ſhould all ſuffer for chriſt. And another (ſaith he) if every hair of my head were a man, they ſhould all ſuffer for Chriſt. Alas! the poor Chriſtians catched their torments like ſo many crowns; and therefore the ſcripture tells you, that many waters cannot quench love.

Now, beloved, put theſe four things together and it is very clear, that the ſaints love to Chriſt is vehement and ſtrong; they will hang for him, they will burn for him, do any thing for him, ſuffer the greateſt torments, rather than he ſhould looſe the leaſt dram of glory. But you will ſay, why do all Chriſts ſubjects love him with this love.

The reaſons are two, Firſt, Becauſe he deſerves it, Secondly, He commands it.

Firſt, Chriſt deſerves our love: Why do we love

him ? Why ? He deſerves it at our hands, were it ten thouſand times more than it is. Beloved, it was he that created us ; It is he that ſanctifieth us ; it is he that redeemed us, and loved us. It was he that changed our natures, and pardons our ſin ; It was he that made our peace, and pacified his Father's wrath for us, and ſatisfied his Father's juſtice for us, and wrought everlaſting righteouſneſs for us ; it was he that bore our croſs, that we might wear his crown. He waded through a ſea of ſufferings for us, to bring pardon to our ſouls, and doth not this Chriſt deſerve our love ? Oh ! infinitely, infinitely. And truly ſirs, the more Chriſt hath done and ſuffered for us, the dearer ſhould he be unto us.

Secondly, As Chriſt deſerves our love, ſo he commands it ; Chriſt commands us to love him above life, above wife, above relations. Chriſt will have all, or none at all, Jeſus Chriſt muſt weigh heavier than all relations in the balance of our affections : He commanded to love him, love all.

Application. I now proceed to the application of all to ourſelves, which is the third thing in order to be handled, and I ſhall make three uſes of it : Firſt, for Conſolation. Secondly, Examination. 3dly Exhortation.

Firſt of all, is it ſo that Chriſt loves us with an everlaſting and never dying love ? Why then, here is comfort for you who are his people. I ſpeak only now to ſuch, comfort ye, comfort ye, my people ſaith your God, Iſa. xl. 1. And ſaith Chriſt, John xiv. 1. Let not your hearts be troubled. Chriſt, would not have his poor ſaints troubled ; and ſaith the apoſtle rejoice evermore, 1. Theſs. v. 17. Rejoice evermore. Alas ! how can we rejoice, when men vilify us, when men reproach us, and abuſe us, and perſecute us, how can we rejoice. But do but hark what Chriſt ſaith,

Math. v. 11. 'Bleſſed are ye when men revile you, and perſecute you, and ſpeak all manner of evil againſt you falſely for my names ſake. Mark, bleſſedneſs goeth in the firſt place. Bleſſed are you when men ſhall revile you and perſecute you.

O Sirs, it is a matter of bleſſedneſs, and therefore be not caſt down. You know what was ſaid of old, In the world you ſhall have tribulation; but be of good cheer, I have overcome the world, John xvi. laſt verſe. O poor ſoul! this is all the hell that ever thou ſhalt have, therefore be of good cheer, here thou haſt thy bad things, thy good things are to come: here thou haſt thy bitter things, but thy ſweet things are to come: here thou haſt thy priſon, but thy palace is to come: here thou haſt thy rags, thy robes are to come: here thou haſt thy ſorrow, thy joy is to come: here thou haſt thy hell, thy heaven is to come: after the cup of affliction, comes the cup of ſalvation: the ſweetneſs of the crown which ſhall be enjoyed, will make amends for the bitterneſs of the croſs which was endured.

One paſſing by a place where a croſs lay on the ground, he cauſed it to be reared up, and found much riches and treaſure under it. O! ſirs, under the greateſt troubles ly your greateſt treaſures, patience for ſorrow; the ſeed of ſorrow on earth ſhall reap a golden crop of joy in heaven: they that ſow holineſs in ſeed time of their lives, ſhall reap happineſs in harveſt of eternity. Oh! Sirs, never think to have an end of your ſorrow, till there be an end of your ſin. The apoſtle tells us our light affliction which is for a moment, works for us a far more exceeding and eternal weight of glory. A dram of reproach to a weight of glory! O what is a ſhort moment of pain to eternity of pleaſures? and therefore ſaints be of good cheer, here is comfort for

you your beſt days are to come, you are ſubjects who are beloved entirely, cordially, infinitely, with an undenying love.

Uſe 2. For the uſe of examination, it is ſo that the ſaints love to Chriſt is vehement and ſtrong? Why then, I beſeech you examine and try, and ſearch yourſelves, how doth your pulſe beat after Chriſt? O that you would examine yourſelves, that you may know whoſe you are while you are alive, and whither you ſhall go when you die, and what will become of you to eternity. O ſirs, are you ſick of love? That was the firſt, Do you love Chriſt? Are you ſick of love to Chriſt. For the Lord's ſake ſirs examine and try, and ſee whether you be ſick of love to Chriſt. It is to be feared there be but few in the world ſick of this diſeaſe. Many are ſick for honours, that are but rattles to ſtill men's ambition; many are ſick for gold and ſilver, which is but a little ſhining dirt; many men are ſick for blood, who eat up the Lord's people like bread; God will lay on them the hand of vengeance, who lay on his ſaints the hands of violence; many are ſick for ſuperſtition, and the human traditions of men, which inſtead of bringing their ſouls to heaven, will beguile them of heaven; many are ſick of their ſufferings: Alas! who need fear the croſs that is ſure of the crown! But O! how few are there in the congregation that are ſick of love to Chriſt? For the Lord's ſake do not deceive yourſelves; you ſee the ſpouſe was ready to ſwoon and faint, and die for Chriſt.

Secondly, Her love was as ſtrong as death; Nay ſtronger than death. Is your love ſo? O ſoul! can thou endure a priſon for Chriſt, burning for Chriſt, hanging for Chriſt, forſaking all for Chriſt? Wilt thou venture on the waves for Chriſt, as Peter did?

O ſirs for the Lord's ſake look to yourſelves; there are many who profeſs love to Chriſt in words, but more that deny him in their works: God was never more in men's mouths, and never leſs in men's lives. Beloved, is your love like the grave, never ſatisfied? Do'ſt thou cry out more for Chriſt? Oh give me Chriſt and take the world who will. Is this flame in your ſouls? For the Lord's ſake try yourſelves; deal cordially with your poor ſouls.

Now beloved, I have given you a taſte of true ſincere love, and bleſſed are they who caſt their love into the ſweet boſom of their Maker.

Uſe 3. I ſhall now cloſe all with a word of exhortation. Well ſirs, If I ſhould preach here till the morrow morning, what can I ſay more to make you to love Chriſt? He is moſt lovely, he is altogether lovely. Therefore love Chriſt, love Chriſt; all cauſes of love are in him; there may be particular cauſes of love in men and angels; but I ſay, all cauſes of love are in Chriſt; O ſirs love Chriſt; for if you do not, there is a dreadful curſe pronounced againſt you, there is no heaven, no happineſs, no crown, without Chriſt; for in him doth all fulneſs dwell, all the treaſures of wiſdom and knowledge are in Chriſt, and the Father gives forth all his loving kindneſs through Chriſt. Beloved, is it not better ſwimming in the water-works of repentance, than burning in the fire-works of vengeance. One of them you muſt; there is no coming to the fair haven of glory without ſailing through the narrow ſtrait of repentance: And there ſay what you will, unleſs you believe in your Saviour, your ſoul will be miſerable forever. And therefore conſider what I have ſaid, and the Lord give you underſtanding in all things. Love Chriſt more than ever, more than all, and above all, and then you ſhall be happy forevermore.

Chriſt is a King, Prieſt and Prophet; a King for government and rule, a Prieſt for ſacrifice and interceſſion, a Prophet for preaching and revealing the ſecrets of his Father's boſom.

CANTICLES v. 16.

BELOVED, you know how far we proceeded the laſt Lord's day; I finiſhed the ſixth particular, wherein Jeſus Chriſt the King of Kings, doth ſurmount and excel all other kings; and it was thus, Jeſus Chriſt loves all his ſubjects and all his ſubjects love him; and I ſhewed you the wonderful love of Chriſt to his ſubjects and his ſubjects love to him, in many particulars, I now proceed to other particulars, wherein Chriſt excels the kings of the earth.

Seventhly, Jeſus Chriſt makes all his ſubjects, his ſubjects do not make him. By him were all things created that are in heaven, and that are in earth, Col. i. 16. By him? By whom? By Jeſus Chriſt, by Chriſt were all things created. He was in the world and the world was made by him, and the world knew him not, John i. 10. So in verſe 3. All things were made by him, and without him was nothing made. There was not any thing made without Chriſt, and all things were made by Chriſt. Beloved, Jeſus Chriſt creates his ſubjects, he makes his ſubjects, and gives being to his ſubjects: In him we live, move, and have our being, Acts xvii. 18. Our King gives us our being: He gives us a threefold being; our firſt being in the ſtate of nature,

our ſecond being in the ſtate of grace, and our third being in the ſtate of glory. This is the ſeventh thing wherein Jeſus Chriſt excels all other kings. He makes his ſubjects, which none elſe can do.

Eighthly, Chriſt is the richeſt of all kings; Oh! ſirs, he is rich in love, he is rich in knowledge, rich in goodneſs, rich in wiſdom, rich in grace, rich in glory, he is as rich as the Father himſelf; The riches of the Deity are in him, in him dwells the fulneſs of the Godhead bodily, Col. ii. 9. Mark ſirs, in him there dwells a fulneſs, of what? Why of the Godhead; and not only ſo, but it dwells in him bodily. Alas! ſirs, what are princes ſingle crowns, or the pope's triple crown to Chriſt's many crowns? Chriſt hath not one, or two, or three crowns, but many crowns upon his head, Rev. xix. 12. His eyes were as a flame of fire, and on his head were many crowns. Chriſt is richer than any king, nay, richer than all the kings in the world, for he is Heir of all things, Heb. i. 8. He is the greateſt Heir in heaven and earth.

The Spaniſh Ambaſſador coming to ſee the treaſury of St. Mark at Venice, which was ſo much cried up through the world for a famous treaſury, he fell a groping of it to find whether it had any bottom; And being aſked the reaſon of it ſaith he, my great maſter's treaſury differs from yours, in this, his hath no bottom as yours hath, alluding to the mines of the Indies. But alas, what is the proud Spaniards treaſure to Chriſt's treaſure, and what are his mines to Chriſt's mines? what are all the jewels and diamonds, crowns and ſceptres of all the kings of the earth to Chriſt? The whole Turkiſh empire, ſaith Luther, is but a cruſt that God throws to dogs, which is a great part of the world indeed; but it is

no more than a bone or a cruſt, which God throws to dogs. O! ſirs, Chriſt's riches are ſo many, they cannot be numbered, they are ſo precious they cannot be valued: ſo great, they cannot be meaſured; Oh! infinite riches of our King; Chriſt is a mine of gold, which we muſt dig till we find heaven.

Ninthly, Chriſt excels all other kings in this too, he is a king whoſe power is abſolute over all nations, and people, and kindreds and tongues. Now ſirs, His will is a law, no man's will in the world is ſufficient to be a law, but the will of our king is ſufficient.

Tenthly, Jeſus Chriſt is a king who rules over the ſouls and conſciences of men, over the wills and hearts of men, other kings may rule over the ſtates of men, over the bodies of men, but not over their conſcience. Now this is Chriſt's glory, which he will give to no other: Chriſt by his power is able to ſubdue the wills of men and the hearts of men, tho' ever ſo ſtubborn and ſtout before. All the power of the world cannot do this; if all the kings and princes and emperors of the world were put together they were not able to ſubdue the heart of one poor man, they may beat his body, afflict his body, torment his body, but as for his heart, I ſay all the kings and potentates in the world, nay all the angels in heaven, cannot ſubdue the heart of a poor ſinner, and this is the glory of Chriſt, that he can do this. Heart-work is God's work. The great heart-maker muſt be the great heart-breaker. None can do it but he.

Eleventhly, Chriſt is a king that hath no need of any inſtruments, he makes uſe of them ſometimes, but he needs not any: Alas! ſirs what can the kings of the earth do without inſtruments? How can they govern their kingdoms without inſtruments? They muſt have this inſtrument here, and the other there, or elſe farewell crown and kingdom quietly. But

Jeſus Chriſt hath no need of any; He can do any thing by his own power. By himſelf he deſtroyed Pharaoh and his hoſt in the red ſea, Exod. xiv. By himſelf he overthrew Jericho that great city. Joſh. vi. By himſelf he ſmote the great army of a thouſand thouſand men. The greateſt army that ever we read of, 2 Chron. 14. By himſelf he overthrew Ammon and Moab, and mount Seir, who warred againſt Judah. This now he did by himſelf.

Secondly, See what he hath done by weak means: He ſmote the kings about Sodom, even by Abraham and his poor family, Gen. 23. By weak means he overthrew that mighty army of the Midianites by Gideon's 300, Judges 7. By weak means he deſtroyed great Goliah, even by David, and great Siſera by a woman. By weak means he deſtroyed a garriſon of the Philiſtines, even by Jonathan and his armour bearer, 1 Sam. xiv. 4. Now this he did by weak means, and much more.

Now thirdly, See what he did contrary to means, why? Contrary to means he delivered the three children from burning, being in the fire. Dan. 5. Contrary to means he delivered Jonas from drowning in the ſea.

Contrary to means he delivered Daniel from devouring, being in a den of lions.

Contrary to means he kept the Iſraelites from being drowned, being in the ſea;

I ſay, this he did contrary to means.

And I might ſhew you what he hath done by contrary means, but I paſs that: ſo that you ſee our King hath no need of inſtruments, and therefore wonderfully excels all others.

Twelfthly, Chriſt is a king who will overcome and ſubdue all our enemies without us; our King will ſubdue them all.

Our enemies are very many and very mighty, high in power, and high in pride, and we very weak? We may all ſpeak in David's words, in 2 Sam. iii, 39, ſaith he, I am weak this day, tho' anointed king. How David, weak this day and yet made a king to day? Yes, ſaith he, the ſons of Zeruiah are too hard for me. Why believers you are all kings in a ſpiritual ſenſe, you are kings elected, kings in a diſguiſe, but yet poor hearts you are weak tho' you are kings elected; The ſons of Zeruiah are too hard for you. Why? But ſirs Jeſus Chriſt is the King of Kings, King above all Kings, and over all Kings. 'And he muſt reign till he has put all his enemies under his feet.' 1 Cor. xiv, 25. Mark, he muſt reign, he muſt of neceſſity, God hath ſpoken it, till he hath put all his enemies under his feet, not only ſome, but all.

Oh! This is good news to ſaints, excellent news, what king can do this but Chriſt? What King can put all his enemies under his feet? What earthly king can ſubdue all his enemies? Alas! they cannot ſubdue their own; for the moſt flouriſhing kings that we read of, have fallen before their enemies for want of ſtrength; Richard the third, cried out in his diſtreſs, A kingdom for a horſe, a kingdom for a horſe; and yet all this could not ſave his life.

Alas! alas, the moſt flouriſhing kings have been ſo far from ſubduing their ſubjects enemies, that they cannot ſubdue their own: but Jeſus Chriſt can ſubdue all his enemies. 'He hath all power in heaven and in earth given to him,' in Mat. xxv. ii. 18. So that if he ſpeaks the word all his enemies are overthrown even in a moment.

In the 13th place, Chriſt ſurmounts all other Kings in this, he is a king that gives his ſubjects the richeſt and beſt gifts of any other king whatſoever, in John x. 27, 28. 'My ſheep, ſaith he, hear my voice, and

they know me, and they follow me, and I give to them eternal life.' The wiſe God that he may invite and encourage poor ſouls to holineſs of life, ſets before them the recompenſe of reward : that if the equity of his precepts do not prevail, the excellency of his promiſes may : He would fain catch men with a golden bait.

Abraham's ſervant gave jewels of ſilver and jewels of gold to Rebekah that he might win her heart over to Iſaac, in Gen. xxiv. 53. Oh, the jewels the excellent jewels that Chriſt gives to poor ſouls to win their hearts to him ; Chriſt give us richly all things to enjoy, what can we deſire more ? 1 Tim. vi. 17.

Alas ! the men of the earth gives but poorly and penuriouſly, but Chriſt gives richly, Chriſt gives freely, no man in the world give ſo freely as Chriſt, Chriſt gives frequently, every day, every hour, he ſcattereth jewels to poor ſouls. The great King of Perſia gave two of his courtiers, to the one a golden cup, to the other a kiſs, and he that had the cup complained to the king, that his fellow's kiſs was better than his golden cup. Oh ! ſirs, Chriſt doth not put us off with a cup of gold, but gives us the kiſs ; He gives beſt gifts to his beſt beloved ones, he gives his beſt love, his beſt joy, his beſt peace, his beſt mercies. Oh ! where is there a king like this king ? Alas ! earthly kings may give great titles, or a place in the court and the like ; they may give a title to-day and a halter to-morrow, as in the caſe of Haman : He may ſmile to-day, and frown to-morrow ; Kiſs to-day, and kill to-morrow : But Chriſt doth not ſo, he gives the richeſt of every thing, the beſt of his love, his beſt blood ; not the blood of his finger, but the blood of his heart. O ! Sirs, how far doth Chriſt excel all others, in giving to his ſubjects the beſt gifts. O ſirs, What a gift is heaven ?

What a gift is pardon of ſin ? I wonder what king can give his people ſuch gifts ; and herein the Lord Jeſus excels all others.

In the laſt place Chriſt makes all his ſubjects free, there is not one ſubject that he hath, but is a free man and woman. There are ſome things that Chriſt frees from and ſome things that he makes us free of ; ſome things that he frees us from, and what is that ? Why ? That which we were not free from, would undo us to all eternity.

Firſt, He frees us from the curſe, the curſed curſe —if Chriſt had not freed us from the curſe, we had lived curſedly, and died moſt curſedly, and been damned forever ; But Jeſus Chriſt hath freed us, in Gal. v, 1. Stand faſt, ſaith St. Paul, in the liberty wherewith Chriſt hath made you free. And in John iii. 36. If the ſon make you free, then are you free indeed. Again, he frees us from the guilt of ſin ; our pride would damn us, our covetuouſneſs would damn us, our unbelief would damn us, had not he freed us from the guilt of ſin ; But Chriſt frees his people from this. Again he hath freed us from the power of the devil, inſomuch that the devil hath nothing to do with us, in Acts xxvi. And he frees us from the flames of hell, the torments of hell, from the pit of hell ; Chriſt hath cut off the entail of hell and damnation. 1 Theſſ. i. He hath freed us from the wrath to come ; that is, Chriſt hath freed us from the flames of hell.

Again, Chriſt hath freed us from ſlavery, from bondage, from the yoke, in Gal. v. 1. 'Stand faſt in the liberty wherewith Chriſt hath made you free, and be not again intangled in the yoke of bondage we are no more ſtrangers and foreigners but fellow citizens, with the ſaints and the houſehold of God.' in Eph ii. 19. And Chriſt tells us himſelf, in Mat. xi.

go. 'My yoke is eaſy and my burden is light. Here we have burden upon burden, and yoke upon yoke: But ſaith Chriſt, 'my yoke is eaſy and my burden is light: Chriſt hath delivered us from ſlavery, we are not under the law but under grace; Theſe things we are free from. And there are other things that we are made free of, and that in heaven we are all made free men and women of the new Jeruſalem, and we trade there, and have as good a right there as any other ſaints, we are fellow citizens, free men of heaven; not only of heaven, but of all the promiſes and all the privileges that the ſaints enjoy.

Now, is not this a wonderful mercy that our king hath done for us, he hath freed us from all thoſe miſeries, which would ruin us forever, and made us free to all the excellent privileges whatſoever, which poor ſouls can enjoy? Now, Oh! how far doth Chriſt excel all other kings? The rulers of the earth may perhaps lay heavy burdens upon the conſciences of men, and bodies of men, and eſtates of men, but Chriſt lays no ſuch burdens upon us; No, Chriſt hath made us free, and no people ſo free becauſe Chriſt hath freed us upon the croſs; Chriſt bought it dear enough, it coſt him his beſt blood, his noble blood. I might name more particulars, wherein Chriſt excels all other kings, but I think theſe are ſufficient to demonſtrate it.

Uſe 1. I ſhall cloſe up this head with a word of application, and ſo ſhall finiſh this ſecond title, King of Kings.

Firſt. Is it ſo that Chriſt is a three-fold king, as I have ſhewed you, and is he a king that doth ſo far ſurmount all the kings of the earth? Oh! then, however the world goes, here is comfort for ſaints, that they have ſuch a king. O! what a mercy is this? What a comfort is this to the Lord's people,

that Chriſt is a king above all kings, and over all kings, and muſt reign till he has put all his enemies under his feet ? All his enemies muſt be brought down, and made his footſtool. Now this ſhould comfort the people of God, and teach them to wait Chriſt's leiſure, and let him alone, ſome earthly king would do great matters, but they want power, but Chriſt wants no power, for all power is given him in heaven and in earth. Now, ſirs, did you really believe this, that all power is certainly given to Chriſt : certainly it would be a cordial to revive in you the worſt times, and ſaddeſt of trials. He who is our Saviour he who is our head, our brother, our friend, is King of Kings. Oh ! Sirs, this doctrine of Chriſt's kingly power, it is a very ſweet doctrine to the members of Chriſt : And I beſeech you, let theſe conſiderations which I have laid before you, bear up your ſpirits.

I have ſhewed you with what an entire love Chriſt loves his ſubjects. He is a King of Kings, and can do any thing without inſtruments : He needs none to help him to do his work. He can (if he pleaſe) enable the moſt deſpicable creatures, as flies and frogs and catterpillars, and graſhoppers, to do his work : Therefore let theſe conſiderations take impreſſion upon your ſouls. If a man ſhould tell you, your brother or ſiſter beyond ſeas were advanced to great honour, as Joſeph when he heard his father was alive. Go, ſaith he, tell my father of all my glory and greatneſs in Egypt, he will rejoice of it.

Now I have told you a relation of Chriſt's kingly power ; and therefore let this quiet your ſpirit ; be ſtill, ſaith the Lord, and know that I am God, in Pſalm xlvi. 10. It is enough for you to know that I am God, and therefore be ſtill, conſider what I am.

2. Uſe, 2dly, By way of exortation I have one word to ſay to the ſaints, and another to ſinners.

First, to ſaints if it be ſo, that Chriſt is king of kings, and above all kings, and over all kings. Oh! then, you who are the people of God, you who are near and dear to him, upon whom, and in whom Chriſt is formed and ſtampt; O that you would give all the glory, and praiſe and honor to Chriſt, ſtudy to advance his fame, he hath called us out of darkneſs into his marvellous light, ſaith the apoſtle, to ſhew forth his praiſe. O ſirs, this ſhould be our great endeavour. Oh that you who pretend friendſhip and love to Chriſt, would endeavour in your places to advance Chriſt.

Secondly, A word or two to ſuch as are none of the ſubjects of Chriſt, let me exhort you to believe in Chriſt, embrace him, receive him, to lay hold upon him, to be one with him, or elſe thou wilt one day cry out, as that king did in diſtreſs, O, a kingdom for a horſe, a king for a Chriſt. O thou wouldſt give ten thouſand worlds, if thou hadſt them to give, for a part in Chriſt. Alas! Sinner, what is the reaſon that Chriſt is no more in thy eſteem? Thou will part with Chriſt rather than part with thy ſwearing, and drunkenneſs, and filthineſs. O this is ſad, there is no other name under heaven whereby we can be ſaved. He is the deſire of all nations, and we can never be happy without him, and therefore, for the Lord's ſake, ſirs, as you love your own ſouls, lay hold upon him that he may be the Saviour of your ſouls, the joy of your hearts, and your all in all: For the Lord's ſake, ſirs, conſider of it, you that do yet ſtand out againſt Chriſt: O that I could but tempt you to Chriſt. O that I could prevail with you, to love Chriſt, and to have ſtrong deſires after him.

Alas, ſirs, if you do not believe and part with all

your iniquities, you must part with Christ at last; and what a sad parting will that be, to part with God and Christ, and heaven? When thou wilt come to know what thou hast lost by hugging thy darling corruptions: Oh! what a sad condition will it be? And therefore I beseech you, think of it in time, and believe in your Saviour, that your souls may be saved in the day of Christ.

The MIGHTY GOD.

CANT. v. 16. *He is altogether lovely.*

The Doctrine. That Jesus Christ is infinitely and superlatively lovely.

I Finished the second title which is given to Christ in scripture, King of Kings; I now proceed to a third, and that is Mighty God. One of Christ's titles is, The mighty God. You have it there in Isa. ix. 9. He is there called the mighty God.

Beloved, I have shewed you from the second title that Christ is a king, a king above all kings; and a king over all kings, and the king of kings; and that his laws are most equal, his subjects most happy; having no other tax laid upon them than love and fear.

But now this title holdeth him forth, not only as a great king, but as a great God, before whom all kings and kingdoms, are but as a little drop, or a small dust, Isaiah xli. 15. From this title, the mighty God, I shall lay down this proposition, that Jesus Christ is true and perfect God. That Jesus Christ is true and perfect God, that is the point I shall insist upon.

There are two sorts of people in the world that deny my doctrine, who deny the Deity of Jesus Christ, who say the second Person of the Trinity is not God.

First, The unbelieving Jews, if Christ had come as the Jews dreamed, as a great monarch treading

upon nothing but crowns and ſceptres, and the necks of kings, and had all the potentates of the earth, to attend his train. I ſay, had Chriſt come in this worldly glory, and pomp and power, then it may be, the Jews would have believed on him, may be then he ſhould have been their God, but now beloved, becauſe Chriſt came poorly and meanly, 'And made himſelf of no reputation, and took upon him the form of a ſervant,' as the ſcripture ſaith, Phil. ii. 7. He took none of his gallantry, none of his bravery upon him, but made himſelf of no reputation; and therefore the Jews ſlighted him, and diſowned him. The Turks mock us at this day with our crucified God; Oh, ſay they, you worſhip a crucified God; and ſome of the heathens ſaid they would not believe in a hanged God. Oh! bleſſed Jeſus, thus art thou reproached and deſpiſed by the unbelieving world becauſe thou cameſt poorly and died'ſt ſhamefully for our ſins. They who deſpiſe the death of the Lamb, ſhall ſurely feel the wrath of the Lamb, they who turn away their ears from hearing Chriſt's voice now, Chriſt will turn away his ears from hearing their cries then.

Secondly, There be others, that deny the Deity of Chriſt; and there are ſome ſeditious ones in this nation, who ſay that Chriſt is but mere man, and that every ſaint is as much God as Chriſt; and further they ſay, that to equal Chriſt with God, is high blaſphemy. They that will not own Chriſt at his firſt coming, Chriſt will not own them at his ſecond coming; They that will not obey the truth of God revealed from heaven unto them, ſhall ſuffer the wrath of God revealed from heaven againſt them.

Oh, ye blaſphemers, ye ſay, the Son is not God. The Father ſaith he is God; Now, who ſpeaks true, God or you? Let God be true, and every man a

liar. That it is ſo, I ſhall give you moſt clear proofs. Expreſs Scripture ſpeaks it forth, that Jeſus Chriſt is true and perfect God. Titus ii. 13. ſaith the apoſtle there, looking for the bleſſed hope and glorious appearance of the great God. Mark. Chriſt is here not only called God, but great God. Oh, ſaints, he that came from heaven to make us righteous, will alſo come from heaven to make us glorious, looking for the bleſſed hope and glorious appearing of Jeſus Chriſt. Not only ſo but Chriſt is alſo called, Mighty God, Iſa. ix. 6. Wonderful Counſellor, the Mighty God. Nay, not only Mighty God, but again, God bleſſed forever. Chriſt is God bleſſed forever, Rom. ix. 5. Not only God bleſſed forever, but the true God, 1 John v. 20. Jeſus Chriſt is there called, the true God, not only the true God, but a God for ever and ever, Heb. 1. 8. Mark there, unto the Son, he ſaid, Thy throne is for ever and ever.

The Father calls the Son God himſelf, and therefore well may we. Unto the Son he ſaid, Thy throne O God, is for ever and ever. Thus you ſee the doctrine fully proved, that Jeſus Chriſt is the true and perfect God. But beloved, becauſe the deity of Chriſt is ſo much queſtioned at this day, and this being one of the ſer ous and chiefeſt points in divinity, therefore I ſhall give you ſome conſiderations, or demonſtrations, or arguments, to fortify you againſt this great error before-named. Firſt, That Jeſus Chriſt is true and perfect God, he is for time, co-eternal, for nature, co-eſſential, for dignity, co-equal with the Father.

Firſt, for time, Co-eternal John xvii. 5. O Father, glorify thou me with thyſelf, with the glory which I had with thee before the world was. You ſee here, ſirs, Chriſt was before the world was, Chriſt was from everlaſting, from the beginning. Prov. viii. 23.

Speaking concerning Christ. I was set up from everlasting, from the beginning, before ever the earth was. And therefore Christ is called the everlasting Father, Is. ix. 6. So in Rev. i. 8. Christ there speaking of himself, saith he, I am Alpha and Omega, the beginning and the ending which was, and is, and is to come, the Almighty. Mark firs, Christ is the same before time, in time, and after time; which was, and is, and is to come. Now, beloved, none can be eternal but God, but Christ is eternal, and therefore he is God, and co-eternal with his Father.

Secondly, He is for nature co-essential, I and my Father are one, saith Christ, John x. 30. 'There are three that bear record in heaven, the Father, the Word, and the Spirit, and these Three are one.' Mark here, they are one John xiv. 8. When Philip desires to see the Father, shew us the Father, and it is enough: saith Christ, in the 9 and 10 verse, He that hath seen me hath seen the Father. How so, For I am in the Father, and the Father is in me. So that you see Christ is more than mere man. He is one with the Father. Oh sirs, He is Theanthropos, God-man, if you make the Son mere man, you must make the Father so too.

Thirdly, He is for dignity co-equal with the Father, Philip. ii. 6. 'Who being in the form of God, thought it no robbery to be equal with the Father. Christ thought it no diminution of his Father's glory to be equal with his Father in glory. And you shall further find that all the honour which belongs to God, the Father hath commanded us to give it to the Son. You have a full text, John v. 23. 'That all men should honour the Son even as they honour the Father, for he that honoureth not the Son, honoureth not the Father.' Therefore it is clear to every eye, that Christ is for dignity co-equal with the

Father: For the Father hath commanded us to give the ſame honour to Chriſt which is due to him: ſo that it is no blaſphemy at all, certainly, to equal Chriſt with God, for in him are the riches of the Deity, and the fulneſs of the God-head dwells bodily in him, as you may ſee Col. ii. 9. This is the firſt argument. He is for time, co-eternal, for nature, co-eſſential, for dignity, co-equal with the Father.

Secondly, I ſhall lay down this argument to prove the Deity of Jeſus Chriſt: Conſider the work of creation, ſurely he that made heaven and earth, muſt needs be a God, you will yield to this; ſo ſaith the Lord himſelf, "All the Gods that hath not made heaven and earth ſhall periſh from the earth, and from under heaven." Jer. x. 11. But now beloved, Jeſus Chriſt made the heavens and the earth, and all things therein, and therefore he is God; ſee a few ſcriptures for this, John i. 3. All things were made by him; Mark, this is by Chriſt: All things were made by him, and without him was nothing made that was made, Col. i. 16. By him were all things created in heaven and in earth, viſible and inviſible, all things were by him, and for him. So again, John i. 10. He was in the world, and the world was made by him, and the world knew him not. Now beloved, had Chriſt been leſs than God he could not have made heaven and earth; and therefore he is a God of Glory, the great God that now ſits upon the throne; for he created the heavens and the earth, and all things therein.

Thirdly, That Chriſt is true and perfect God, appears, if you conſider the works and miracles which he did in the days of his fleſh; here is another unanſwerable argument to prove the God-head of Jeſus Chriſt, the winds and the ſeas obey him, the devils come out of the poſſeſſed, the blind receive their

ſight, the lame walked, the deaf heard, the dumb ſpake, lepers were cleanſed, the dead were raiſed, the ſick were healed. O who could do this but God, as you may ſee Mat. xxi. 5. But you may ſay, the apoſtles did great miracles and yet were no Gods, why? 'tis true they did great miracles, but in whoſe name did they do it? Was it in their own names, and by their own power? No beloved, they themſelves confeſs the contrary, Acts iv. 10. They tell you, it is not in their own power, but in the name and power of Jeſus Chriſt. So in acts iv. 18. We do it in the name of Chriſt. So that beloved, this is a ſtrong argument to prove the Deity of Chriſt, they did great miracles in his name, and by his power his diſciples did great miracles. And with this Chriſt ſatisfied the diſciples of John. Go and tell what things ye hear and ſee, how the lame walk, and the blind receive their ſight: Go and tell John. Now, I ſay theſe great things could be done by none but by a great God; and therefore Jeſus Chriſt is not only the Son of man, but the Son of God, even God bleſſed for ever.

But fourthly, conſider divine worſhip is due unto Chriſt: Now you know worſhip is proper only to God, worſhip him that made heaven and earth, and the ſea, ſaid the angel, Rev. xiv. 7. Worſhip only is proper to God alone. Now beloved, all the acts of worſhip that belong to God the Father, are given to the Son Jeſus Chriſt, both angels and men are commanded to worſhip him, as well as we, Heb. i. 6. 'Let all the angels of God worſhip him. And in Phil. ii. 10. 'That at the name of Jeſus every knee ſhould bow, of things in heaven, and things on earth. Mark firs, things in heaven, as well as things on earth muſt worſhip Chriſt; and Chriſt himſelf ſaith John xiv, 1. 'Ye believe in God, believe alſo in me.'

Mark ſirs, ſpeaking to thoſe that believed in God, ſaith he, ye believe in God, believe alſo in me. Now beloved, we are commanded to pray to Chriſt, to gloriſy Chriſt, to believe in Chriſt, to honour Chriſt, and worſhip Chriſt; and therefore the ſaints have prayed, Lord Jeſus receive my ſpirit, as Stephen did. So that you ſee worſhip is due to Chriſt both from angels and men, and therefore he muſt needs be God.

Fifthly, There be clear predictions of the coming of Chriſt under the old teſtament. No ſooner was man fallen, but Chriſt was promiſed, "The ſeed of the woman ſhall bruiſe the ſerpent's head.' All the prophets foretold of the Meſſiah, Iſaiah, Jeremiah, Hoſea, Daniel, Malachy, and the reſt of them, how falſly he ſhould be accuſed,and how baſely he ſhould be uſed, and this will be enough to condemn the unbelieving Jews, and make them ſpeechleſs in the great day of accounts. I might give you the ſayings of the ſame prophets, but you may find them yourſelves, ſearch the old teſtament, and you will find them all ſpeak more or leſs of Jeſus Chriſt. Thus I have clearly proved by expreſs ſcripture, and undeniable arguments, that Jeſus Chriſt is true and perfect God.

I proceed to the uſe and application of it to ourſelves.

Uſe. The firſt uſe ſhall be for information; if it be ſo, that Jeſus is true and perfect God; Then, tho' this be a ſtrange truth to ſome, yet it is a ſound truth: Tho' the myſtery be deep, yet the divinity is true, that he who made man, became man, ſuffered by man, and for man; without controverſy, ſaith the apoſtle, great is the myſtery of godlineſs; what is the matter? God manifeſt in the fleſh, 1 Tim. iii. 16.

With out controverſy, without all doubt, a great myſtery, ſaith the apoſtle, God manifeſted in the fleſh.

The ſchoolmen compare the incarnation of Jeſus Chriſt to a garment made by three ſiſters, and one of them wears it. So all three perſons in the trinity had a hand in the garment of Chriſt's fleſh, but the ſecond perſon wore it, he was God manifeſted in the fleſh: And this is a great myſtery. And truly firs, it is a great myſtery for happineſs to become a curſe, Gal. iii. For him that made the angels to become lower than the angels, Heb. ii. For the creator to become a creature: For him that had the riches of all in him to become poor: Oh this is a great myſtery, that he whom the heaven of heavens cannot contain, his glory ſhould be wrapt in the rags of fleſh, that the great God ſhould take upon him a piece of earth: that he who hangs the earth upon nothing ſhould hang upon a croſs between two thieves, truly a great myſtery: That he who rules the ſtars, ſhould ſuck the breaſts, that he who thunders in the clouds, ſhould be cradled in a manger. O a great myſtery that Abraham's Lord ſhould become Abraham's ſon: That the God of Abraham ſhould take upon him Abraham's ſeed, what a myſtery is this? He was conceived in the bowels of his mother that he might be received into the boſom of his Father. Therefore ſaith the apoſtle, 'Without controverſy, great is the myſtery of godlineſs, God manifeſted in the fleſh.' God's Son became mans ſon that we poor men's ſons might become God's Sons.

But Secondly, Is Jeſus Chriſt true and perfect God? My ſecond inference is this, that Jeſus is a precious Gueſt: he is honey in the mouth, beauty in the eye, joy in the heart, and muſick in the ear.

Let all their money periſh with them,who eſteem all the gold in the world worth one day's ſociety with Jeſus Chriſt, ſaid that great Marquis when he was tempted with money :

O ſirs, Chriſt's members are the happieſt, Chriſt's comforts are the ſweeteſt, Chriſt rewards are the higheſt, Chriſt precepts are the pureſt,Chriſt's glory is the greateſt, Chriſt's love is the trueſt, Chriſt's riches are the moſt precious, he is the glory of God, the paradiſe of angels, the beauty of heaven, the Redeemer of men,in Heb. i. 3. He is there called the brightneſs of his Father's glory,he is the rich jewel in the cabinet of glory he is the ſparkling pearl, whoſoever hath him cannot be poor,& whoſover wants him cannot be rich.

Thirdly, If Chriſt be true and perfect God, then Chriſt's members are the greateſt and happieſt. Chriſt is God Almighty's only ſon, believers are God Almighty's only daughters. You read of God's daughters in Pſal. xliv. Chriſt is the King, believers are the queen : Chriſt is the Bridegroom, believers are the bride : Chriſt is the Lamb, believers are his wife ; Rev. xxi. 9. What ſhall I ſay ; The angels in glory are in a very glorious ſtate,and yet let me tell you, believers in Chriſt be higher than angels, they are ſervants, we are members, they be the friends of the Bridegroom, we are the bride, they have their perſonal glory, we have the the ſame glory for ſubſtance with Jeſus Chriſt, John xvii. 22. The glory which thou haſt given me, (ſaith Chriſt) I have given them. Believers be nearer the throne than angels : and this doth wonderfully ſpeak out that we are higher than the angels. In Rev. v. The four beaſts are nearer the throne than the angels.

O Beloved, how are believers advanced ! How high are we become,poor duſt and aſhes, to be above angels ! And this is the greateſt happineſs which we

get by Christ's assuming our nature for the salvation of our souls.

Again, Christ's members be not only the greatest but the happiest; our renewed condition is as good in Christ, as it was bad in Adam. O sirs, we were not more cursed out of Christ, than we are blessed in Christ; Christ is as full of life, as Adam was full of death. Christ is as full of sweetness to us, as Adam was full of bitterness to us. Truly soul, if thou say Christ is thine, I will speak next and say, soul thou hast that which is more worth than all that which the devil promised Christ, when he shewed him all the kingdoms of the world. O the happiness of poor believers. There is no condemnation to them that are in Christ Jesus, saith Paul, Rom. viii. 1. Therefore they are happy.

But fourthly, Jesus Christ is true and perfect God. Then we infer from hence, that God's love and good will to mankind was very great. That Jesus Christ should come from heaven to take our nature that we might be partaker of the divine nature: Christ took upon him our shame, that we might be partakers of his glory. One drop of his blood is worth a sea of ours, and yet he died our death that we might live his life: he suffered our hell, that we might enjoy his heaven. Oh, how infinitely did he love us? He endured the sorest pains, that we might enjoy the sweetest pleasures. The scripture tells us that he came leaping; he came with such a good will, he came leaping. As you know when a man goes leaping, you may know that it was with a good will: He came leaping and skipping, cant. ii. 8. He came leaping upon the mountains, and skipping upon the hills. Leaping saith Gregory, how so? Why said he, from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from

thence to the throne again ; this was his leap. Oh ſirs, O ſirs, how much did this Jeſus ſuffer for poor believers ? he was hanged upon the croſs on mount Calvary, that we might ſit on the throne in mount Sion.

2 Uſe. Secondly. By way of exhortation ; Firſt, to ſinners, to unbelievers, to graceleſs perſons, I have a few words to ſay. Oh Sirs, Oh ſirs, methinks I cannot but do towards you as Chriſt once did towards Jeruſalem, when he came nigh the city, he wept over it. Truly, ſinners, your ſtate is a weeping ſtate, your ſtate is a miſerably ſtate, you ly open to all the wrath, all the vengeance, all the curſes under heaven. O poor miſerable ſinners, cannot you pity yourſelves ? The Lord of heaven pity you. Did Jeſus Chriſt come from heaven to you ſinners, and will not you come out of your ſins to come to Chriſt ? Did Chriſt come from his Father's boſom, and left his throne and crown, and all his glory, to come to a loſt world, and to die and ſuffer here for poor loſt ſinners ? And what (ſinners) will this make no impreſſion upon you ? Let me tell you, ſirs, Chriſt came into the world, for no other end and reaſon, but only to die for poor ſinners. It was the great deſign of Chriſt to ſave poor ſinners. Sirs, if you will not credit me, look into the ſcripture, and then ſurely you will believe it, 1 Tim. i. 15. This is a faithful ſaying, ſaith the apoſtle, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. Mark ſirs, he came into the world to ſave ſinners. Chriſt hanged upon the croſs, and wept upon the croſs, and died upon the croſs to ſave ſinners ; it was for poor ſinners, all the hardſhips, all the wants, all the trials and ſufferings which he met with, it was for the ſake of poor ſinners. Chriſt hath ſuffered all this woe and miſery for thee, and

wilt not thou leave thy ſwearing and thy drunkenneſs, and thy wickedneſs for Chriſt? O! the ſad day that is coming upon thee! How canſt thou anſwer this before God Almighty, that Jeſus Chriſt the king of kings ſhould come into the world, and abaſe himſelf ſo much as to be in a mean ſtate, and yet that this ſhould nothing affect you? O! Who will pity you when you are damned, when you are howling and roaring in hell, that would not pity yourſelves! Oh! for the Lord's ſake, conſider that God ſhould come and take our nature, and that he ſhould take our rags, that we might wear his robes. And what, will you rather remain in your ſins and die, than come to Chriſt for life? Oh ſinners, for the Lord's ſake put off your beggars rags, that you may put on his lovely robes.

I have read of Alexander the great, that when he came againſt a city, he uſed to ſet up a candle, and if they yielded before the candle was out they ſhould have quarters, but if they ſtood out, they might expect nothing but hanging, drawing and quartering. O ſirs, Chriſt ſets up a candle to thee, and if thou wilt come in to-day, thou ſhalt have mercy, or elſe there will be none. If all the angels and ſaints in heaven ſhould fall upon their knees, and ſay, Oh Lord ſpare this poor creature, one dram of mercy for him, it would not be regarded, the Lord would not hear them; and therefore for the Lord's ſake conſider, men are ſentenced, not only for their ſinfulneſs, but for their ſlothfulneſs; men may periſh for being ſervants that are unprofitable, as well as for ſinners that are abominable: Methinks you ſhould take as much delight in thoſe precepts that enjoin holineſs, as in thoſe promiſes that aſſure happineſs; if the day of mercy leave you graceleſs, the day of judgment will find you ſpeechleſs; tho you may reſiſt the judg-

ment that he lays before you, yet you cannot reſiſt the judgment he lays upon you; there is no ſtanding before Chriſt: Ungodly men fear no wrath, becauſe they feel no wrath; becauſe they ſin unpuniſhed, they think there is no puniſhment for their ſins, becauſe he goeth on to ſpare them, they go on to provoke him: As he adds to their lives, they add to their luſts; becauſe he is very merciful they are very ſinful; Becauſe he is very good, they are very bad; Becauſe juſtice winks, men think he is blind: Becauſe he doth not reprove them for their ſins therefore they think he doth approve them in their ſins, juſtice will avenge the quarrel of abuſed mercy: The longer God forbears, not finding amendment, the ſorer he ſtrikes when he comes to judgment.

Oh ſinners, tho' the patience of God be laſting, it is not everlaſting, if by the warning-piece of God, you ſhall be conſumed: The longer God is fetching about his hand, the heavier will be the blows when it comes; I gave her ſpace to repent of her fornication, but ſhe repented not. What follows? Behold, I will caſt her into a bed, and they that commit adultery with her, Rev. ii. 21. 22. The day that begins in mercy may end in judgment. God is ſilent ſo long as our ſins will let him be quiet. But know, that God hath vials of wrath filled with indignation, for veſſels of wrath fitted for deſtruction: If God's mercy do not draw you to repentance, God's judgment will drive you to deſtruction, the ſea of damnation ſhall not be ſweetened with a drop of compaſſion.

O ſinners, either ſeek out a Saviour to deliver you from the wrath of God, or elſe find out a ſhoulder to bear you up under the wrath of God. O, that you would but conſider your ways, hath not God ſaid that no ſwearer, no drunkard, no whoremongers, nor

adulterers ſhall enter into the kingdom of heaven? And ſuch are ſome of you, God knows it, and your own conſciences know it, and yet you flatter yourſelves, and ſpeak peace to yourſelves, when God ſpeaks not a word of peace to you. Oh ſinners, think of this before the bottomleſs pit hath ſhut her mouth upon you: O do no longer neglect God and your own ſalvation, Heb. ii. 3. How ſhall we eſcape if we neglect ſo great ſalvation? If you neglect the great ſalvation, you cannot eſcape the great damnation.

Secondly, Believers, let me beſeech you to ſtand faſt and to hold faſt that which you have already, Rev. ii. 10. Be thou faithful unto death, & I will give thee a crown of life. He hath a crown for runners, but a curſe for runaways. As you look for happineſs, as long as God hath a being in heaven, ſo God looketh for holineſs as long as you have a being on earth. As many as walk according to the rule, peace be on them, Gal. vi. 16. To tread on any other path on earth, it is but to miſtake your way to heaven; whilſt you are on this ſide of eternity, you muſt hold the ſceptre of grace in your hands, till God ſet the crown of glory on your heads; This is the ſparkling diamond that is ſet in the apoſtles's crown, 2 Tim. iv. 7. I have fought a good fight: I have finiſhed my courſe, I have kept the faith. O believers! it will be your happineſs, your glory, your honour another day, if in this day you be found faithful. O! do not turn your backs upon the truth of God, as too many in our days have done: They have gone from one religion unto all, till at laſt they have come from all religions unto none. That mans beginning was in hypocriſy, whoſe end is in apoſtacy; indifferency in religion is the next ſtep to apoſtacy from religion.

Oh ! do not make him a ſtone of ſtumbling, that God hath made a ſtone for building : If the golden chain of duty will not hold you the iron chain of darkneſs ſhall bind you : If you abuſe your liberty in one world, you will loſe your liberty in another ; If you had made as much conſcience in your liberty, as you have had liberty for your conſcience, it had been well. That ſoul was never related to Chriſt that was never devoted to Chriſt ; there is no obtaining the prize of happineſs, without running the race of holineſs.

Oh ! For the Lord's ſake, do not begin in the ſpirit, and in the fleſh. O do not put your hand to the plough and look backward ; be not true to the father of lies, and falſe to the God of truth : Keep cloſe to the Son of God, to the word of God, to the ordinances of God, to the day of God, to the Miniſters of God, to the people of God, and thou wilt be ſafe, Gal. vi. 9. Be not weary in well doing, for in due ſeaſon you ſhall reap if you faint not. I ſhall wind up all with that ſaying of Ignatius, They who adhere to them who adhere not to truth, ſhall never inherit the kingdom of God.

The EVERLASTING FATHER.

CANT. v. 16. *He is altogether lovely.*

The Doctrine. That Jeſus Chriſt is infinitely and ſuperlatively lovely.

MAN is the excellency of the creature, the ſaint is the excellency of the man, grace is the excellency of the ſaints, glory is the excellency of grace.

I now proceed to a fourth title, and that is, Everlaſting Father, for this, ſee Iſa. ix. 6.

Beloved, we have ſhewed you from the third title Mighty God, That Jeſus Chriſt is true and perfect God, a mighty God, mighty with God, mighty as God, the great and mighty God; But now this fourth title holdeth him forth to be a Father; not only a Father, but an Everlaſting Father! the Everlaſting Father.

The propoſition which I ſhall lay down from the title, is this, that God in Chriſt is a Believer's Everlaſting Father. That I may clear up this point, I ſhall lay down theſe truths.

Firſt, That God in Chriſt the Everlaſting Father begot himſelf in us, and us in himſelf, he is both the author and finiſher of our faith, Heb. xii. 2. Of all our joy, of all our life, of all our peace, of all our ſalvation: He is a Father ever begetting and bringing forth himſelf in us; his light is in us, his love is in us, his nature is in us, his wiſdom is in us, his power and ſtrength is in us; Of his fulneſs, we all have re-

ceived, and grace for grace, John i. 16. We believer's were in time paſt, we in time preſent, in time to come, we that were, we that are, we that ſhall be hereafter, ſhall receive of his fulneſs; And therefore he is called, The Everlaſting Father.

He is the ſun, we are the beams; He is the fountain, we are the ſtreams; He is the root, we are the branches; He is the head, we are the members; He is the Father, we are the children; And hence it is that believers are called his off-ſpring; We are the off-ſpring of God, ſaith the apoſtle.

In creation, God hath given us to ourſelves, but in redemption he hath given himſelf to us; It is a greater favour to be converted, than to be created; yea, far better to have no being, than not to have a new being, it is only the new creatures that are heirs of the New Jeruſalem.

Secondly, God in Chriſt calleth all his children by his name; He putteth his name upon them.

Do you mark, ſirs, 'I will write upon them the name of my God.' in Rev. iii. 12. The ſaints are called godly, from God: Chriſtians from Chriſt; ſpiritual from the ſpirit, and heavenly from heaven: becauſe their converſation is there, becauſe their head is there, and they be heirs of heaven. So the wicked be called deviliſh, from the devil; and the curſed, from the curſes; and worldlings, from the world; and ſinners from ſin. Oh, the great difference that there is between the names of ſaints and the names of the wicked. The ungodly be called dogs, vipers, ſwine, thorns, and ravening wolves, who lick up, and ſuck the blood of the innocent; But the ſaints are called jewels, treaſures, kings, doves, lilies, and heirs of the kingdom of glory. And hence it is that ſome good men have gloried more in their name Chriſtian, than in their name emperor; and have thought it a greater

honour to be a member of Chriſt, than to be a king upon a throne; a greater honour to be one of Chriſt's little ones, than one of the world's great ones. Indeed, ſirs, a good heart is better than a great eſtate; inward holineſs is better than outward happineſs. A Chriſt without honour is better than honour without a Chriſt. Piety, without proſperity is better than proſperity without piety; goodneſs without greatneſs is better than greatneſs without goodneſs. This is the ſecond.

Thirdly, God in Chriſt is a Father who is tender and full of bowels towards his poor children; when we were full of blood, then he was full of bowels. Chriſt is more tender of his body myſtical, than he was of his body natural; he ſuffered his body natural, to be hungry, to be thirſty, to be weary, to hang upon the croſs, to bleed upon the croſs, to ſuffer upon the croſs, to be pierced and bored with nails upon the croſs. Oh, he went into the furnace, to keep us out of the flame.

But now mark, ſirs, for his body myſtical. Oh how tender is he, he loves them, he pities them, he ſmiles upon them, he carries them in his boſom, and dandles them on his knees. Oh! They are the beauty of his eye, the joy of his heart; he cannot endure to ſee them wronged, to ſee them injured or abuſed; every blow they have goes to his very heart; Saul, Saul, why perſecuteſt thou me? You ſee how tender Chriſt is of his body myſtical. This is our Jonas, who threw himſelf into the ſea of his father's wrath, to ſave us from drowning. He hath ſhut the door of hell, to ſave us from perdition, and he hath opened the gates of heaven to let us into ſalvation. This is the third.

Fourthly, God in Chriſt is a Father that layeth up for his children: He gives them ſomething in poſ-

ſeſſion but more in reverſion; a little in hand, and a great deal in hope.

Firſt, He giveth them ſomething in hand: He layeth out for us; he giveth us the air to breathe in and the earth to tread upon; he gives us the ſun, the moon, and the ſtars, wind, water and fire; he giveth us the fiſhes of the ſea, the beaſts of the earth, and the fowls of the air: Poor man liveth by death, our natural life is preſerved by the death of the creature, and our ſpiritual life by the death of our Saviour: ſo that I may ſay, we live by death. It is man's duty to ſerve God, ſince God hath made all the world to ſerve him, in 1 Tim. vi. 17. ſaith the apoſtle who giveth us all things richly to enjoy. Mark, he doth not only give us ſome things, but all things; not only all things, but all things richly to enjoy.

Secondly, God in Chriſt is a Father that layeth up for his children, as well as layeth out in Pſal. xxxi. 19. O how great is thy goodneſs that thou haſt laid up for them that fear thee? David wonders at it. O how great is thy goodneſs that thou haſt laid up! Mark the words ſo in 2 Tim. iv. 8. Henceforth is laid up for me a crown of righteouſneſs; what, only for you Paul? No, not only for me, but for all that love his appearing. So again, ſee another ſcripture for this, 1 Cor. ii. 9. As it is written, (ſaith the apoſtle) eye hath not ſeen, nor ear heard, neither can it enter into the heart of man to conceive? Why ſirs, what is this which eye hath not ſeen, nor ear heard, neither can it enter into the heart of man to conceive? Why mark, the things that God hath prepared for them that fear him. O beloved! God gives his children the beſt portion, the richeſt portion, the greateſt portion: All things be theirs, life is theirs, death is theirs, things preſent are theirs, and things to come are theirs; God is theirs, Chriſt is

theirs, the ſpirit is theirs, heaven is theirs, and what can they have more? In 1 Cor. iii. 22, 23. God gives his children in this world a talent of grace, and in the world to come a talent of glory, they ſhall wear Chriſt's crown above, who wear his croſs below.

Fifthly, God in Chriſt doth protect and defend his children from their enemies, and from ſatan, from ſin, from the world, from the curſe, and from the ſecond death, which is in hell, in Rev. ii. 11. He that overcometh ſhall not be hurt by the ſecond death. Mark, a believer may feel the ſtroke of death, but he ſhall never feel the ſting of death: The firſt death may bring his body to corruption, but the ſecond death ſhall never bring his ſoul to damnation: Tho' he may live a life that is dying, he ſhall not die a death that is living. He that is houſed in Chriſt, ſhall never be houſed in hell, God protects his children from all wrongs and injuries, Pſal. lxxxv. 14. He ſuffers no man to do them wrong, yea, he reproves kings for their ſakes. Pray mark the phraſe well: Sirs, if kings will lay on ſaints the hands of violence, God will lay on kings the hands of vengeance. He reproves kings for their ſakes. If kings will wrong the poor ſaints for Chriſt's ſake, Chriſt will reprove kings for the ſaints ſake, ſo ſaith the word of God. They that be gods before man be but men before God. If men will throw ſaints into priſon for their piety, God will throw them into hell for their iniquity. Mark what the prophet ſaith in Iſa. xxx. 33. Pray mark the phraſe; 'Tophet is prepared of old; yea, for the king it is prepared:' And if ſo be the prophet ſhould ſpeak ſo down-right, as tho' hell were chiefly prepared for great men.

O ſirs, hell is prepared for great men as well as mean. Thoſe to whom God beſtows great mercies if they abound in great vice, God will inflict great

puniſhment: How ſhall they be able to lift up their heads before Chriſt, who lifts up their heads againſt him? "The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord and againſt his Chriſt," Acts iv. 20. Chriſt will paſs a ſentence upon every ſentence that is paſt: He that ſaith come ye bleſſed, will alſo ſay, go ye curſed. This is the fifth.

Sixthly, God in Chriſt is a Father that teacheth his children, and inſtructs his children: "Thy children ſhall be all taught of the Lord, Iſa. liv. 13. All God's children be taught of God, God teacheth all his children, and what doth he teach them. Why among other things he teacheth his children thoſe ſix leſſons.

Firſt, He teacheth them to deny themſelves. A true believer will lay down his luſts at the command of Chriſt, and his life for the ſake of Chriſt.

Secondly, Chriſt teacheth them contentment. Here is another divine leſſon which Chriſt teacheth his children. A believer will be contented to bear the wrath of man for him, who bore the wrath of God for him.

Thirdly, The vanity of the creature. He teacheth us, that all things below, be but vanity, and vexation of ſpirit.

A fourth thing is, the ſinfulneſs of ſin.

Fifthly, The deceitfulneſs of the heart.

Sixthly, The right knowledge of himſelf.

Oh Chriſtians! have you learned theſe leſſons? Then let all your actions be Chriſt-like, and walk as you have him for an example: He lived to teach us how to live, and he died to teach us how to die: He that will not follow the example of Chriſt's life ſhall never be ſaved by the merits of his death; as he is a root on which a ſaint grows, ſo he is the rule

by which a ſaint ſquares: If he be not thy Jacob's ſtaff to guide thee to heaven, he will never be thy Jacob's ladder to mount thee up to heaven. We ſhould be as willing to be ruled by Chriſt, as we are willing to be ſaved by Chriſt (God made one Son like to all, that he might make all his ſons like to one.) If the life of Chriſt be not your pattern, the life of Chriſt will never be your portion. This is the ſixth.

Seventhly, God in Chriſt is a Father, that ſtamps upon all his children the lovely image of Jeſus Chriſt, they reſemble him to the very life; as was ſaid of Conſtantine's children, they reſemble their Father to the life. So we may ſay of believers, they reſemble Chriſt to the life: God will ſuffer no man to wear the livery of Chriſt upon him, who hath not the likeneſs of Chriſt within him, 2 Cor. iii. 18. We will (ſaith the Apoſtle) beholding with open face as in a glaſs, the glory of the Lord, are changed unto the ſame image, from glory to glory, even as by the ſpirit of the Lord.

O ſirs, what a rare jewel is grace! The God of grace calls it glory. Mark, from glory to glory; that is, from one degree of grace to another: Grace is in glory militant, and glory is grace triumphant. Grace is glory begun, and glory is grace made perfect: Grace is the firſt degree of glory, glory is the higheſt degree of grace: Grace is the ſeed, glory is the flower: Grace is the ring, glory is the ſparkling diamond in the ring: grace is the glorious infant, and glory is the perfect man of grace: Grace is the ſpring, glory is the harveſt: the ſoul of man is the cabinet, the grace of God is the jewel; Chriſt will throw away the cabinet, where he finds not the jewel. He that created us in the image, will reſtore to us his image. That is the ſeventh particular.

Eighthly, God in Chriſt is a Father that never dies; other fathers be dead and gone, our father Abraham is dead, our father Iſaac is dead, our father Jacob is dead, and others be dead and gone. Oh! but God in Chriſt is a Father that lives for ever, that loves for ever, that reigns for ever. He is the Father of eternity in eternity, from eternity to eternity, Prov. vii. He was always, is always and ſhall be always, and he cannot but be always, Rev. i. 8. Chriſt is the ſame before time, in time, and after time, Heb. xiii. 8. "Jeſus Chriſt is the ſame, ſaith the apoſtle, yeſterday, and to day, and for ever. Of him, and for him, and to him, are all things," Rom. xi. 36.

Ninthly, God in Chriſt is a Father that correcteth his children; all whom God loves, he chaſtiſeth, though he loves nŏt to chaſtiſe. God had one Son without ſin, but no ſin without ſorrow: He had one Son without corruption, but no Son without correction, Heb. xii. 6. "For whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth." Rev. iii. 16. "As many as I love I rebuke and chaſten." Afflictions are bleſſings to us, when we can bleſs God for the afflictions; Chriſt tells us, That he that will be his diſciple, muſt deny himſelf, take up his croſs and follow him, Matth. xvi. 24. There is a fourfold ſelf, that muſt be denied for Jeſus Chriſt, or elſe we cannot be called his diſciples.

Firſt, A ſinful ſelf. 2. A natural ſelf. 3. A ſelf-righteouſneſs. and 4. A ſelf gain of Lucre.

Sinful-ſelf is to be deſtroyed, and natural-ſelf is to be denied, we cannot enjoy ourſelves till we deny ourſelves: God is as far from beating his children for nothing, as he is from beating his children to nothing.

The application: Is it so that God in Christ is a believer's everlasting Father? Oh then, what is so sweet a good as Christ; and what is so great an evil as sin? Oh! love Christ more and hate sin more: Christ bringeth life with him, a life of grace, a life of comfort, a life of glory; but sin bringeth death with it, death of body, death of soul, death here and death hereafter. O the blood of Christ speaketh better things than the blood of Abel: Abel's blood cried for vengeance, but Christ's blood cried for mercy. He is the pearl of great price, for which the rich merchant sold all that he had, and bought it, and found more joy in this pearl, then ever he did with all that he had. O therefore let me beseech you that are his children to love him, and to serve him: He is your everlasting Father, therefore do his will on earth, as the angels do in heaven, you cannot complain to him for want of mercy: O let him not complain of you for want of duty: So good hath he been to you, as he hath not been wanting to you in any thing, and will you be wanting to him in every thing?

A son honoreth his father, and a servant his master: If I then be a Father, where is my honor? If a Master, where is my fear? Malachi i. 6. As a Father, so will he be reverenced for his goodness. O what is that little he desireth of you, to that which he deserveth from you? If honor be not due to him let it not be bestowed; if it be due to him, let it not be denied. If God do great things for his children he will not accept of small things from his children. Do but see the out-cry that God makes against his own children, Is. i. 2. "Hear O heavens, and be astonished, O earth:" What is the matter? "I have nourished, and brought up children, and they have rebelled against me." The nearer the re-

lation the greater the obligation. Chriſt is related to them as a prince to his ſubjects, as a head to his members, where the relation is neareſt, there the provocation is greateſt. It is a more pleaſing thing to ſee rebels become children, than it is to ſee children become rebels.

What mother can endure to ſee thoſe lips that draw her breaſts, to ſuck her blood? Oh, chriſtians you are more known to God than others: and therefore you muſt more acknowledge him than others: you do not look for ſo much ſplendor from the burning of a candle, as from the ſhining of the ſun; nor ſo much moiſture from the dropping of a bucket as from the diſſolving of a cloud. To whom much is given, of him much ſhall be required. God doth not expect much where little is beſtowed, nor accept little where much is received. "Hear ye the word of the Lord, O children of Iſrael, you only have I known above all the families of the earth," Amos iii. 1, 2. God hath exalted you above others, and therefore you muſt do more for God than others. It was a great blemiſh to Hezekiah, that his returnings was not anſwerable to his receivings. Oh believers, let me beſeech you to do much, to love much, to give much, to pray much, ſeeing you have received much.

I ſhall wind up all with a word of comfort to you the children of God. O ſirs, God in Chriſt is your Father, your loving Father, your everlaſting Father, and you are his children; therefore fear not, it ſhall go well with you, here and hereafter, Luke ii. 32. "Fear not little flock, for it is your Father's good pleaſure to give you the kingdom." He will withhold no good thing from you, Pſal. lxxxiv. 11. He gives grace and glory unto you, grace is the ſilver link that draws the golden link of glory after it.

THE

PRINCE OF PEACE.

CANT. v. 16. *He is altogether lovely.*

The Doctrine, That Jesus Christ is infinitely and superlatively lovely.

WHEREVER Christ is a Priest for redemption, he is a prince for dominion; wherever he is a Saviour, there he is a ruler; where he is a fountain of happiness, there he is a fountain of holiness; where he is a Redeemer, there he is a Refiner; wherever he takes a burden from off the creatures back, there he lays a yoke upon the creatures neck. 'The Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us.' Isaiah xxxiii. 22.

I shall now proceed to the 5th title of Jesus Christ which is Prince of Peace, this you have in Is. ix. 6.

It is the happiness of the church of God, that altho' they cannot give peace, yet they may get peace: tho' they cannot settle it on earth, yet they may seek it from heaven: Peace is the well-being of all other enjoyments; all other mercies suck their livelihood at the breast of peace: It is the mother of all prosperity; as the life of old Jacob was wrapt up in the life of the lad Benjamin, so is all happiness wrapt up in peace, it is the felicity of the saints on earth, and the glory of the angels in heaven. When the old Hebrews wish't any happiness to any one, they only used this expression, 'Peace be unto you.'

From this title of Chriſt, I ſhall lay down two propoſitions, Firſt, That Zion's king is a peaceable king.

Secondly, That the Lord Jeſus Chriſt, the Prince of peace, is the cauſe and foundation of a believer's peace.

Doct. Theſe two points lie full in the words: But I ſhall ſpeak only to the latter, viz. That Jeſus Chriſt the Prince of peace is the cauſe and foundation of a believer's peace.

In the propoſition of it, I ſhall ſhew you four things.

Firſt, He is the peace-bringer, 2. The peace-maker, 3. The peace giver, and 4. He is the Prince of peace or the peaceable Prince.

Firſt, Jeſus Chriſt is the peace-bringer, he brought in everlaſting peace by righteouſneſs and not by a ſword; Luke iv. 14. 'Peace on earth and good will towards men.' Why is the bread of life an hungred, but that he might feed the hungry with the bread of life? Why was reſt itſelf weary, but to give the weary reſt? Why was the prince of peace in trouble, but that the troubled might have peace? None but the image of God could reſtore us to God's image; none but the beloved of God could make us beloved to God; none but the natural Son could make us Sons; none but the wiſdom of God could make us wiſe; none but the Prince of Peace could bring the God of peace, and the peace of God to poor ſinners, and therefore he is called our peace, Eph. ii. 14.

O! What is ſo ſweet a good as Chriſt? And what ſo great an evil as ſin? The former brings us to joy and peace, the latter brings us to woe and miſery. This is the firſt.

2dly. He is the peace-maker, as well as the peace bringer, he is the peace-maker between God and men; ſin is the great make-hate between God and the ſoul; Sin is the wall of ſeparation between God

and us, but the prince of peace makes peace between God and us. He payed all the debts, and took up all the controverſies, and blotted out the hand-writing, and hath broken down the partition wall and made up the great breech between God and man, 2 Cor. v. 19. 'God was in Chriſt, reconciling the world to himſelf,' Mark, it is in Chriſt; ſo likewiſe elſewhere. 'You who were ſometimes afar off, be made nigh by the blood of Chriſt.' Oh, ſinners, Chriſt is our peace maker, the Prince of peace makes peace between God and us, he reconciles God to man and men to God. So that tho' God might be juſtly diſpleaſed with us, yet in his ſon he is well pleaſed with us, is more pleaſed with a believer for Chriſt's ſake, than he was diſpleaſed with him for ſin's ſake.

Thirdly, Jeſus Chriſt is the peace giver; alas poor ſinners! we have no peace with angels, no peace with conſcience, nor one with another, till the prince of peace give it to us, Peace I leave with you, peace I give unto you, ſaid our Lord to his diſciples, John xiv. 27. Oh, ſirs! He gives peace with God in Rom. v. 1. We have peace with God through our Lord Jeſus Chriſt: Chriſt gives the peace to us, which the world cannot take from us, worldly troubles cannot overcome heavenly peace.

Fourthly, He is a Prince of peace, or the peaceable prince: So he is ſtyled not only peace but the prince of peace. Indeed, beloved, he is all peace to the believer, her ways are ways of pleaſantneſs, and all her paths are peace: ſpeaking of Chriſt, Prov. iii. 17. Mark, all her paths are peace.

Now what are theſe paths? I ſhall name ſix to you.

Firſt, The path of repentance, 2. Of faith. 3. Of truth. 4. Of ſelf denial. 5. Of obedience. 6. Of holineſs.

Theſe are ſeveral paths of peace, and peaceable paths : O ſirs, there is no peace to be found but in the paths of peace. As all his works be great and marvellous, ſo all his ways are peace and pleaſantneſs.

Secondly, His goſpel is a goſpel of peace ; it is a great mercy to enjoy the goſpel of peace, but a greater to enjoy the peace of the goſpel.

Thirdly, His reward is peace, Iſa. lvii. 2. 'He ſhall enter into peace.' Here the joys of heaven are called peace ; the true ſons of peace, and the peaceable ſons of truth ſhall be crowned with peace ; and thus beloved, I have briefly, yea, I ſhall fully prove the point, that Jeſus Chriſt is the cauſe and foundation of a believer's peace.

Uſes, Now for the application of the point. I ſhall reduce it to four heads. Firſt, For information, 2. For examination, 3. For exhortation, 4. For conſolation.

Firſt, By way of information here we may ſee what great need we ſtand in of Jeſus Chriſt. O Chriſtians ! is Jeſus Chriſt the cauſe and foundation of all our peace ? Then we have no right or title to peace but by the Prince of peace. 'We have peace with God (ſaith the apoſtle) through our Lord Jeſus Chriſt ; We are reconciled to God in Chriſt Jeſus, and we who were afar off (ſaith Paul) are made near by the blood of Chriſt,' we are only acceptable in the beloved. So that beloved, it is all in Chriſt, and through Chriſt that we have our peace. A Chriſtleſs man is a peaceleſs man ; he hath no peace with God, no peace with angels, no peace with conſcience ; till we be Chriſt's friends we are our own foes. It is true, a wicked man may ſpeak peace to himſelf, but God ſpeaks not a jot of peace to him ; he may ſpeak peace to himſelf till

he falleth into everlaſting flames ; God is his enemy, the devil is his foe ; Angels hate him ; all creatures cry for vengeance upon him in Iſa. lvii. 21. 'There is no peace to the wicked, ſaith my God :' No, not a word, not a dram of peace to a perſon who is out of Chriſt ; therefore O ſirs ! conſider in what need you ſtand of the prince of peace.

Secondly, It informs us, that to have peace with our Creator and Maker, is the ſweeteſt and beſt thing in the world. Oh ! how infinitely ſweet is peace ? what is ſweeter than peace ? Alas ! Gold is but duſt, pleaſures are but toys, wit is but a flaſh ; beauty but a blaſt, honour but a rattle, life but a vapour ; Oh ! but peace is ſweeter than the ſweeteſt and better than the beſt of all thoſe.

Firſt, Becauſe he that hath peace with God, may come boldly to God, Heb. vi. 16. Secondly he that hath peace with God, hath communion and fellowſhip with God, 1 John i. 2. 'Truly our fellowſhip is with the Father, and with the Son Jeſus Chriſt. 3dly, He that is at peace with God, is a Son of God : peace is of all other the moſt ſweet. Oh ! it is wine to comfort us, and bread to nouriſh us, it makes a man live comfortably, and die cheerfully.

Thirdly, If Jeſus Chriſt, the Prince of Peace, be the cauſe and foundation of all our peace ; Why then, he that wants the prince of peace, wants all good things, he is the moſt miſerable man in the world, that is without Chriſt ; He wants reconciliation with God and intereſt in Chriſt, he wants the ſealing and comforting of the ſpirit, he wants juſtification, ſanctification and adoption, he wants pardon of ſin, and freedom from the dominion of ſin, he wants that favour which is better than life, that joy which is unſpeakable and full of glory ; and that faith, a dram of which, is more worth than a king's

ranſom ; he wants thoſe riches which periſh not, thoſe evidences for heaven that fail not, that love which dies not, that kingdom which ſhakes not. O beloved ! how many things doth that poor ſoul want which wanteth a Chriſt ? 'He is wretched and miſerable, and poor, and blind, and naked. Rev. iii. 17. Chriſt is a pearl, whoſoever wants him, can never be rich ; did but men ſee all in this pearl of price then they would ſell all for this pearl of price.

Fourthly, If Jeſus Chriſt be the cauſe and foundation of our peace ; then it is our greateſt concernment to get into favour with the prince of peace ; many ſeek the rulers favour, (ſaith the ſcripture) but Oh ! ſeek ye the favour of this prince, poor ſouls without him there is no mercy, no peace, no grace, no glory, no heaven, no crown, no eternal life. For this is eternal life, 'to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.' John xvii. 3.

Uſe 2. By way of examination and ſelf trial, the trial of ourſelves is the ready way to the knowledge of ourſelves ; O Chriſtians, would you ſee your God ? Then caſt your eyes upwards, would you ſee yourſelves ? Then caſt your eyes inwards. Contemplation is a glaſs to ſee your God in. It is of great concernment to know the ſtate of your hearts ; and to know the ſtate of the kingdom. And therefore I beſeech you examine yourſelves, that you may know yourſelves ; that you may know whoſe you are while you live, and whether you will go when you die, and what will become of you to all eternity. O ſirs ! bring yourſelves to the trial, and try yourſelves and ſee whether ye be in the faith, and the faith in you ; faith is ſuch a grace that a man cannot be ſaved without it, and not a man can be damned that hath it.

Oh ! ſee whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death ; whether your hearts be chairs for vice to ſit in, or thrones for grace to rule in ; whether ye art one of Chriſt's ſpouſes, or the devil's harlots ; whether you are heirs of heaven or hell, whether ye be Satan's bond-men or God's free-men : Examination is the beaten path to perfection, 1 Cor. i. 26. 'Not many wiſe, not many mighty, not many noble are called.' It is ſeldom that the ſparkling diamond of a great eſtate, is ſet in the gold rings of a gracious heart. A man may be great with Saul, and graceleſs ; rich with Dives, and miſerable : The richeſt are often times the pooreſt, and the pooreſt are oftentimes the richeſt : Oh how many thread-bare ſouls may there be found under ſilken coats, and purple robes ? They who live moſt downward, die moſt upward : a ſight of ourſelves in grace will certainly bring us to a ſight of ourſelves in glory, thoſe ſins ſhall never make a hell for us, that have been a hell to us.

Uſe 3. But it is time for me to turn my ſpeech into an exhortation ; and Oh ! that you would encourage me with your reſolution to obey my meſſage this day ; that is, to make your peace with the Prince of peace, that you may be the true ſons of peace, and the peaceable ſons of truth, that you may be righteous before God, and holy before men, that you may glorioufly ſhine in glory, and that you may have peace with God, and with angels, and with your own conſciences, and with one another. Well ſirs, what ſay you in anſwer to the meſſage ? Shall the Prince of peace be your love and Lord, your neareſt and deareſt, your joy and your delight : will you kiſs the Son, will you make your peace with the God of peace, and give up your ſouls and lives to be

ruled by him? Theſe things I exhort you to do, and God expects them at your hand, but that this exhortation may ſtay with you, I ſhall back it with ſome preſſing conſiderations.

Firſt, Conſider God's goodneſs and good will towards men; God has given you rich means, that you may make and ſecure your peace with God. Firſt, He hath given you the law and the goſpel. Secondly, He hath graciouſly given time and opportunity. Thirdly, Mercies and affliction, mercies to draw you and afflictions to drive you. Fourthly, He hath given you preachers, both inward and outward preachers; by outward preachers, I mean the miniſters of Chriſt, who beſeech you, and intreat you for Chriſt's ſake to be reconciled to God, and make your peace with God: By inward preachers, I mean your own conſcience that judgeth you and checketh you, and reproveth you for your ſins and abominations. Fifthly, He hath given you precepts and promiſes; precepts commanding you to do, and promiſes aſſuring you of a glorious reward for your doing. Sixthly, The ſpirit and convictions, Gen. vi. 33. 'My ſpirit ſhall not always ſtrive with man.' Oh! how long will you ſtand out againſt God? What have you to ſay againſt this? How can you anſwer this, when you and I ſhall appear before God's judgment ſeat? Have you any thing to ſay againſt this? Oh! ſad will be your end, unleſs you make your peace with God! and therefore ſeeing God has given theſe things to you, that you may make and ſecure your peace with him, he that liveth in ſin without repentence ſhall die in ſin without forgiveneſs. That is the firſt.

Secondly, God inviteth and wooeth you to come and make your peace with him, Iſ. liii. 1. "Ho every one that thirſteth, come ye to the waters, and

he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money, and without price."

Beloved, here is three comes in this text, to ſhow the infinite willingneſs of God to ſave poor ſinners; ſo in Rev. xxii. 17. 'The bride and the ſpirit ſay, Come; And let him that heareth ſay, Come; And him that is a thirſt, let him come, (there is three comes again in this text.) And whoſoever will, let him take the water of life freely.' What, are there none thirſty among you? Do none thirſt for Chriſt, and grace and heaven? If you come ſirs, here you may have grace, and mercy and happineſs. Now, for the Lord's ſake, conſider wherefore is all this, but that you may make your peace with God? Shall the God of heaven call, and you will not hear? what, will you rather ſtay in your ſins and die, than go to Chriſt for life? Oh! Sirs, go to the prince of peace for peace, that you may have peace: If you do not lay your ſins to your hearts that you may be humbled for them, God will lay them to your charge, that you may be damned for them. A third conſideration is this, either you muſt taſte of God's goodneſs, or of his fury, there is not a man, woman, or child among you but muſt partake of the one or the other; your portion will be either joy or ſorrow, either deſſolation or conſolation, if you be not trees for bearing you muſt be trees for burning; if you are not for fruit you muſt be for the flames, if you do not ſwim in the water works of repentance, you ſhall burn in the fire works of vengeance; if you do not go and make your peace with God that you may have heaven, you ſhall go to hell for not making your peace; one of them you muſt do. Oh, ſirs! I have ſet life and death, heaven and hell, bitter and ſweet before you this day, will you make your

peace with God, or no? Will you ſtill go in a way of wickedneſs, breaking his laws, grieving his ſpirit? Will you die a natural death before you live a ſpiritual life! I ſay then, if you live ſo, and die ſo, you ſhall be damned with the damned and puniſhed with the puniſhment of hell, and ſo ſent to hell with loads of wrath upon your backs. You ſhall have your part in that lake that burneth with fire and brimſtone, which is the ſecond death. He that believes ſhall be ſaved, and he that believes not, ſhall be damned,' ſaith our Lord, Mark xvi. 16. Oh, ſirs! it is better to repent without periſhing, than to periſh without repenting; and therefore, look to it as well as you will; are you able to deal with God? Alas! alas! all the world is but like a drop of water, in compariſon of God: and therefore make your peace with him, Heb. ii. 3, 'How ſhall we eſcape, if we neglect ſo great ſalvation?'

Fourthly, Conſider what the damned in hell would give for the offers of mercy that are now offered to you; certainly they would give ten thouſand worlds, if they had them, for thoſe opportunities that you enjoy. Should God ſay to poor wretches that are ſuffering in hell, for their drunkeneſs upon earth, and their whoring and abominations, as he doth do us, 'Come unto me all ye that labour, and are heavy laden, and I will give you reſt.' Oh! how earneſtly would they run and catch the word out of God's mouth? O beloved, the devils are too well acquainted with miſery to put by mercy if it were offered to them. But alas, alas poor damned wretches, there is no dram of mercy for them, no not ſo much as a drop of water for them, not one drop of water to cool their flaming tongues. Oh, that you would conſider this, and make your peace with God before death comes,

which may be the next night, for ought we know, if ye loſe your golden ſeaſon, ye loſe your ſouls. O therefore make your peace with God, that it may not be ſaid of you, as it was once ſaid of Jeruſalem, in Luke xix. 42. 'Oh that thou hadſt known in this thy day, the things that concern thy peace, but now they are hid from thine eyes:' Here was a weeping word, a ſad word to Jeruſalem, Alas! now it is hid from their eyes, their golden ſeaſon is gone, there is no peace to be had: and therefore I beg of you, as tho' I were condemned, and begging of my life, ſo I beg of you in the bowels of Chriſt, and for your ſouls ſake make your peace with God.

Fifthly, Seriouſly conſider the multitudes of ſins thou haſt been guilty of, even more than the hairs of thy head, of the ſand on the ſea-ſhore, or the ſtars in the heaven, which are innumerable: ſaith David, they are more than the hairs of my head, Pſal. xl. 12. Alas! one of thy ſins were enough to ſink thee into hell for ever: what advantage doth Dives reap in hell of all thoſe delicate banquets that he had on earth? Oh! think on that time, wherein ye ſhall be aſhamed at nothing but wickedneſs, and glory in nothing but your holineſs.

Sin is like a ſerpent in the boſom that is ſtinging, or like a thief in the cloſet that is ſtealing, or like a poiſon in the ſtomach that is poiſoning, or like a ſword in the bowels, that is killing; Some are in hell already for the ſame ſin thou liveſt in, and if thou liveſt and dieſt without Chriſt, thou ſhalt e'er long be with them; therefore, I ſay, make peace with God.

Sixthly, Conſider that there is more bitterneſs following upon ſins ending, than ever there was ſweetneſs flowing from ſins acting; you that ſee

nothing but well in its commiſſion, will ſuffer nothing but woe in its concluſion : it is better here to forego the pleaſures of ſin, than hereafter to undergo the pain of ſin : You that ſin for your profit, will never profit by your ſins : He that likes the works of ſin to do them, will never like the wages of ſin to have them : Sin is both ſhameful and damnable, it ſhameth men in this world, and damneth them in the other world, it is like Judas, that at firſt ſalutes, but at laſt betrays us ; or like Deliliah, to ſmile in our face, and betray us into our enemies hands. Oh ſinners ! think of this, and part with your ſins, that you may meet with your Saviour, and make your peace with him.

Seventhly, Conſider the heavy judgments that hang over your heads. You ly open to all the judgments in this life, and torments in the life to come. Oh ! you ſinners, the day is haſting upon you, wherein ye will have miſery without mercy, ſorrow without ſuccour, pain without eaſe, puniſhment without pity and torment without end, unleſs repentance do prevent, 2 Theſſ. i. 7. 8. 9. The Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.' O let the hearing of this prevent the feeling of this, poor ſinner.

Eighthly and Laſtly, if none of the former arguments or conſiderations prevail with you, to make your peace with the Prince of Peace, yet let this one I beſeech you, and that his, the readineſs and willingneſs of God to give Chriſt, and Chriſt to give himſelf to you. Oh ſinners ! is God willing to give his Son, and are you not willing to receive his

Son? Conſider the willingneſs of God, 'Behold I ſtand at the door and knock. If any man hear my voice, and open the door, I will come in unto him, and will ſup with him'; Mark ſinners here. Behold I ſtand: Who? I that have heaven to give: I that have a crown to give; I that have all joys to give; I that have myſelf to give, I ſtand and knock: Do you ſee this poor ſinners? Who is it that ſtands at the door of your hearts and knocks; Why it is the King of Saints, Prince of Peace, the mighty God: and will you not open to him? What, are you unwilling to be ſaved, to go to heaven, and to be happy for ever? What, are you unwilling to be delivered from ſatan, from ſin, and from the flames of hell? If you be willing than make your peace with God, for God is willing to open heaven for you, if you be willing to open your hearts to him; He is willing to ſave you, if you be but willing to be ſaved; He is willing to give a Chriſt, if you be willing to receive a Chriſt: And therefore poor ſouls let theſe conſiderations provoke you to go for life to the Lord of life, to go for peace to the Prince of peace to go for grace to the God of grace. Where men ſo diligent as to do their beſt, God is ſo indulgent he would forgive the worſt.

THE
ELECT PRECIOUS.

CANT. v. 16. *He is altogether lovely.*

The Doctrine, That Jesus Christ is infinitely and superlatively lovely.

WHO can be weary of preaching, or hearing, or reading, or learning Christ? Who is so precious and lovely? Mahomet is the Turks love; Moses is the Jews love; the Pope is the Papists love; But Christ is a believers love.

I shall now make some entrance upon Christ's sixth famous and lovely title, The Elect Precious; this you have in 1 Peter ii. 3.

From this excellent title, I shall lay down two propositions.

Doct. 1. That Jesus Christ the Mediator is God the Father's elect. I pray mark; firs, there is a threefold elect of God.

First, The elect, Jesus Christ, Isa. xlii. 1. "Behold my servant, my elect," saith the Father, speaking of Christ.

Secondly, The elect angels, 1 Tim. v. 21. "I charge thee before God, and our Lord Jesus Christ, and the elect angels."

Thirdly, the elect saints, and for this see Col. iii. 12. "Put on therefore (as the elect of God, holy and beloved) bowels of mercy."

But alas! what are the elect angels, or the elect saints, to the elect precious? It is only blessed Jesus that is the elect precious, and precious to the elect.

But I ſhall not ſtand upon this point, but proceed to the ſecond.

Doct. 2. And that is this, that a crucified and glorified Chriſt, is very precious to all believing ſaints.

In handling this precious point, I ſhall ſhow you five things, Firſt that he is precious. 2. That he is moſt precious. 3. He is all precious. 4. He is always precious, and 5. Why he is ſo precious.

Firſt, that he is precious: Jeſus Chriſt is precious three ways: to God, to angels, and ſaints.

Firſt, To God the Father, and this will appear by what God the Father hath ſaid himſelf of the Son, Iſ. xlii. 1. My elect in whom my ſoul delighteth: Here you ſee, Chriſtians, what God ſaith to Chriſt; The ſoul of God delights in the Son of God. So again Mat. iii. 17. "This is my beloved Son, in whom I am well pleaſed." Mark here, not only pleaſed, but well pleaſed. O! how precious is Chriſt to God the Father.

The Lord Jeſus, though he was a man of ſorrows, yet he was not a man for ſin; he had correction, but not corruption. He that was a way to others, never went out of the way himſelf. Jeſus Chriſt muſt needs be precious to the Father, becauſe he never diſpleaſed him in any thing, but pleaſed him in every thing, John viii. 29. Chriſt there ſpeaking of himſelf, "I do always the things that pleaſe him," ſaid our Lord Jeſus. Oh! friends it will be your glory, your crown, your honor and happineſs another day, if in this day you do theſe things that pleaſe God: ſo did Chriſt here, "I do always thoſe things that pleaſe him." Chriſt went about doing good, he muſt needs pleaſe the Father; For he went about doing good, Acts x. 38. He did not always ſtay in one place, but he went about doing good. And

truly, ſirs, if people were not made better by his coming, they might thank themſelves, For he went about doing good. As he was never ill employed, he was never unemployed: as he opened the ſcriptures to our underſtanding, ſo he opened our underſtanding to the ſcriptures. That is the firſt.

Secondly, He is very precious to the angels as well as to the Father; the angels were very joyful at the birth of Chriſt their Lord; they ſang praiſes to God on high, Luke ii. 13, 14. See with what joy and triumph the angels ſang at the birth of Chriſt: Oh! how precious is Chriſt to the elect angels? The angels adore him: let all the angels of God worſhip him. Heb. i. 6. The Lord of hoſts is worſhiped by an hoſt of angels; "Let all the angels of God worſhip him." The angels deſire to pry into the myſteries of the goſpel of grace, as you may ſee. 1 Pet. i. 2. The angels though they are glorious to all eternity look upon it as not below them, to pry into Chriſt's myſtery. Oh ſirs, the angels are deſirous to know theſe things which we neglect to know.

Thirdly, The angels ſtand before him as waiting men to ſerve God and to ſerve ſuch as are God's; when he bids them go, they go, come, and they come; do this, and they do it: They do all his commands, Pſal. ciii. 20. Jeſus Chriſt is the creator of angels, the Lord of angels, the Prince of angels, the head of angels, Col. i. 16. The Son of God is very precious to the angels of God. Do you ſee, ſirs, how precious Chriſt is to the angels of God? And well he may, for indeed he is a precious jewel in the cabinet of glory.

Fourthly, Jeſus Chriſt is precious to the ſaints, as well as to the Father and angels, 1 Pet. ii. 7. You have there a full text to this purpoſe. "Unto you, therefore, which believe, he is precious. "Mark here

unto you, What you? To you, therefore which believe, he is precious, he is precious indeed to them that believe, and no wonder; he is a believer's all: Now that which is his all, muſt needs be precious: Chriſt is his all, he is all that he hath, he is all that he enjoys: Chriſt is all that he is worth, he is all that they are; they are no ſuch thing without him, they have nothing without him; whatever they are worth, it is he that makes them worth it. It is not worth a man's while to live, unleſs he live in Chriſt: Chriſt is the gain of a believer, living and dying; to whatever is good for a believer, he muſt ſay, for this I am beholden to Chriſt, ſaid he, all things are yours, and ye are Chriſt's.

Now, ſirs, let me give you a more particular account of the Chriſtian's worth, and inventory of his eſtate, and all along I ſhall ſhow you that Chriſt is the worth of all that; what is it that makes a believer ſo precious and excellent? Why? It is ſuch things as theſe. 1. He is a living man. 2. He is a ſeeing man. 3. He is a perſon of honor. 4. He hath a great deal of joy, and hopes for more. 5. He is righteous and holy, and in a word, he is ſaved at laſt.

Theſe are things which make a chriſtian ſo excellent a perſon, and he hath none of theſe but by Chriſt, and he hath all this alone by Chriſt.

Firſt. This is the excellency of a Chriſtian, that he is a living man; there is no man on earth can in a ſpiritual ſenſe, be called a living man, but a believer: all men be dead men, but they that believe. You know that it was ſaid of the Prodigal, while he lived in his ſin, he was dead. This is my ſon that was dead, and is now alive: when he believed, then he was alive. Now, ſirs, as it is in the things of nature, life is the moſt valuable thing that we have;

" ſkin for ſkin, and all that a man hath will he give for his life." A man will rather part with his livelihood, than with his life, becauſe his life is ſo dear to him. Now, beloved, if natural life be ſo deſirable a thing, what is ſpiritual life, that which in ſcripture is called the life of God? Now the believer is the only living man, every other man is ſpiritually dead: but now, how comes the believer to life? by whom doth he live? Why, it is Chriſt Jeſus, Gal. ii. 20. I am crucified with Chriſt, notwithſtanding I live. What, crucified and yet alive? Yes, Chriſt was crucified, and yet lives: and ſo did Paul in reſemblance and conformity to Chriſt; I live (ſaith he) yet not I, but Chriſt which liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God. So that Paul will not call his life his own, but only as he deriveth it from Chriſt: Chriſt liveth in him, more than he himſelf liveth.

Secondly. The excellency of a believer lies in this that he is the ſeeing man; it is the ſight which put the difference between perſon and perſon: it is a ſad thing to be born blind, or to be blind after a man is born. Now all men are either born blind, or blinded after they are born, or both. Now, beloved, would you know how precious ſight is, aſk a blind man who once could ſee. We read of a poor man who comes running to Chriſt, and cries out, O Lord that I may receive my ſight. Now, ſirs, if in nature having the ſight of our eyes be a thing that makes us ſo much more excellent than otherwiſe we ſhould be without it; Oh then, how much value ſhould we put upon this ſpiritual light which refers to our ſouls? We can much better want the eyes of our head, than the eyes of our underſtanding: Now in a ſpiritual ſenſe there is no ſeeing man but a believ-

er ; no man ſaw Chriſt ſavingly, but they who ſaw him believingly : every man but a believer walks in darkneſs ; Nay, he is in darkneſs. The Apoſtle, Eph. v. 8. tell ſomewhat to this purpoſe. " You were ſometimes darkened, but now are ye light in the Lord."

In the Lord Jeſus Chriſt : You ſee a believer doth ſee, and how he comes to ſee, it is the Lord that he ſees ; he was as dark as others, and as blind as others, 'till he was in the Lord, and no ſooner was he in the Lord, but he was light in the Lord. That is the ſecond.

Thirdly. The excellency of a believer lies in this that he is a very beautiful and honorable perſon.— Now beauty and honor be the taking, raviſhing things of this world, now all but believers be deformed perſons, there is no beauty nor comelineſs why they ſhould be deſired : But now the believer is a very lovely beautiful perſon, he is ſo in the eyes of God, Ezek. xvi. 13, 14. " And I put a jewel on thy forehead, and ear-rings in thy ears." And ſo he goes on and ſaith, " Thou waſt exceeding beautiful, and didſt proſper in a kingdom." But now mark how he came by this beauty in the next verſe, " and thy renown went forth among the heathens, for thy beauty ; for it was perfect through the comelineſs which I put upon thee, ſaith the Lord God." She was not only beautiful in the eyes of the Lord, but ſhe had her beauty alſo from the Lord ; as they are thus lovely and taking in the eyes of God, ſo alſo of good angels, and ſaints too : for as glorious a place as heaven is, the angels think it not below them to wait upon the images and pictures of Chriſt here below, that is, to wait upon believers, and to be the Lord's guardians here upon earth, Heb. i. 14. " Are they not all miniſtring ſpirits, ſent forth to

miniſter for them who ſhall be heirs of ſalvation? but this is not all they do for them, they will not leave them when they die, but take theſe lovely ſouls and tranſport them to a better country, than ever this world was to them; for it is no paradox to ſay this, that there is no believer goes to Heaven but he goes in the arms of angels, Luke xvi. 12. In the parabolical hiſtory of Dives and Lazarus, ſaith the text, Lazarus died, believing Lazarus died and his ſoul was carried by the angels into Abraham's boſom, that is to Heaven. O what an honor have believers at their death, that the very angels tranſport their ſouls to heaven; and they are alſo very lovely and honorable in the eyes of all good men: The truth is, there is ſcarce any man fit company for believers, but believers, and therefore ſaith the Apoſtle, "Be not unequally yoked." Believers with unbelievers.

Now good men be much taken with a believer, though he be a ſtranger to them on all accounts.—They are very fond one of another in this world, and had rather ſuffer together, than live with other men. Now this makes a believer ſo excellent, that he is thus beautiful and honourable in the eyes of God, and good angels and good men. Now all this beauty and honor they have from Chriſt, ſo the text before quoted, to you who believe he is an honor, ſo the word may be read: it is Chriſt that makes him honorable in the eyes of God, and in the eyes of good angels and good men; and all that beauty and honour they have, is through Chriſt, he is their worth in every capacity.

Fourthly. That which makes a believer ſo excellent is, that he hath joy; all other men have no joy, but that which is not worth the having; Alas! the joy of the hypocrite, what is it but the crack-

ing of thorns under a pot? But now believers have a joy that no man intermeddleth with, nor no man partakes of, but how? where hath he that joy? Why, in and from the Lord: Theſe things I ſpake, (ſaith Chriſt) that my joy may be in you. They have it from the Lord, they rejoice in the Lord. We rejoice in Chriſt Jeſus ſaith Paul, and have no confidence in the fleſh.

Fifthly. Have they hope? it is from Chriſt: And indeed, none have hope but they; for without God and without Chriſt, and without hope are put together in Eph. ii. 12. But now the believer hath good hopes, and this carries him up many times.—Alexander thought this ſo brave a thing, that when he gave this man whole countries, and to another vaſt treaſures, and being aſked what he would keep for himſelf, ſaith he, I will keep hope. For he thought it enough for ſo brave and great a ſoul as his, to hope for that which would make him do whatſoever he was able to do, or any one could think. The hopes of mercy, and joy and peace, will carry a man thro' thouſands of difficulties: Now the believer hath this hope, but he hath it from Chriſt. Col. i. 27.—Chriſt in you is the hope of glory.

Sixthly. Are they wiſe, are they righteous, are they holy, and none ſo but they? Every ſinner is a fool, and therefore in ſcripture is called by the name of a fooliſh man; he plays the fool all the time he ſpends out of the fear of God: all ſinning time is a fooling time. Now the believer is a wiſe man, and he is a righteous man and a holy man, but how comes he to be this now? take an account of it, in 1 Cor. i. 30. "Of him are ye in Chriſt Jeſus who of God, is made unto us wiſdom, and righteouſneſs, and ſanctification and redemption."

So that you ſee if a believer be a wiſe man, he may thank Chriſt for it; if he be a righteous man, if he be a holy man, he may thank God for it; for he of Chriſt is made unto us wiſdom and righteouſneſs, and ſanctification and redemption.

Laſtly. In a word they are ſaved. And indeed, this is the compliment, ay, the compliment of all the reſt, they are ſaved: and none are ſaved but believers! For, ſaith Chriſt, he that believes ſhall be ſaved, and he that believes not ſhall be damned.—The believer is already in a ſtate of ſalvation, and the unbelieving is in the ſtate of damnation, by nature we are all children of wrath. Now faith in Jeſus Chriſt is the means that God hath appointed to free us from being children of wrath. Now he that believes is paſt this, he ſhall not be condemned, he ſhall be ſaved! It is by Chriſt, by believing in Chriſt. Oh! who is the Saviour but Chriſt? To be in Chriſt is heaven below, and to be with Chriſt is heaven above; but there is no being with Chriſt above, if we are not in Chriſt here below.

Thus you ſee beloved, whatever it is that makes a believer ſo excellent and precious, it is Chriſt that makes him worth all, he hath it all from Chriſt, Chriſt is his all in all. Now put all this together, and ſee if there be any great reaſon that Chriſt ſhould be precious to believers.

2. As Jeſus Chriſt is precious, ſo he is moſt precious; O ſirs! angels are precious, ſaints are precious, friends are precious, heaven is precious, but a Chriſt, a Saviour, is ten thouſand times more precious than theſe; a believer had rather have Chriſt without heaven, than heaven without Chriſt.—— "Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee." Pſal. lxxiii. 25. Let all believers ſearch heaven and earth,

and yet they will find nothing comparable to God. To be like to him it is happineſs ; and to draw near to him, it is our holineſs. You will ſee, beloved, life is precious, health is precious, freedom is precious, peace is precious, food and raiment are precious, gold and ſilver is precious, parts and gifts are precious, jewels and pearls are precious, kingdoms and crowns are precious, indeed they are in their places, but nothing in compariſon of Jeſus Chriſt. Mark ſirs, what the Apoſtle ſaith, Phil. iii. 8. "Yea, doubtleſs, and I count all things but loſs for the excellency of the knowledge of Jeſus Chriſt our Lord." I count all things but loſs, nay, that is not all, I count them but dung, that I may win Chriſt. What is life but a warfare ? and what is the world but a thorow-fare ? it is the only beſt of beings that can beſtow the beſt of bleſſings. O how good is a believerer's God, that doth not only ſhorten his pilgrimage for him, but ſweetens his pilgrimage to him ! Oh, Chriſt is a believer's all, and therefore he is more precious than all, he hath all in Chriſt, and nothing out of Chriſt ; there is no ſuch thing as a believer without him.

By faith we have an intereſt in Chriſt, we have an intereſt in God, and by having an intereſt in God, we have an intereſt in all things ; the believer is the only rich man, Rev. xvi. 7. "He that overcometh ſhall inherit all things." O what a glorious inheritance are they born to, that are new born ! All things are theirs, and they ſhall inherit all things.— What can they deſire more than all ? All that Chriſt hath is theirs, his wiſdom is theirs to teach them, his love is theirs to pity them, his ſpirit is theirs to comfort them, his word is theirs to counſel them, his mercy is theirs to ſave them, his angels are theirs to guard them, his righteouſneſs is theirs to juſtify them,

his power is theirs to protect them, and his glory is theirs to crown them. O sirs, Christ cannot but be most precious to a believer, because all his precious comforts comes from Christ. The Lord Jesus is fairer than the fairest, sweeter than the sweetest, nearer than the neareſt, and dearer than the dearest, and richer than the richest, and better than the best. The elect precious, is of all the most precious.

First. Because that he is the greatest gift that God can give, or that we can receive. God so loved the world, that he gave his only begotten Son; this is more than if he had given us all the world: For God had but one Son, and can make no more Sons, but God can make more worlds at his pleasure: This gift is God himself. We may say as one said to Cæsar when he gave him a great reward, this is too great a gift (said he) for me to receive, but it is not too great for me to give (said Cæsar.)

2dly. Because he is the richest gift that ever was given: for Christ is all in all: If he hath given us Christ, he will give us all things also, Rom. viii. 36. He is the one thing needful, that brings us all things: yea, he is that gift of God, if thou knowest the gift of God (said our Saviour John iv. 10.) thou wouldest have asked for it, and begged it of me. Why is Christ called the gift of God? surely God hath given us more gifts than one; true, but as the sun is more worth than all the stars, so that this gift excels them all, according to the proverb, "We bless not God for stars when the sun shines, for when the sun shines, the stars appear not."

3dly. Because he is the chiefest gift that God hath to give: other gifts he gives promiscuously to good and bad, so as no man knoweth love or hatred by any thing that is before him, Eccles. ix. 1. Judas had

the bag and Dives fared deliciouſly every day, when Lazarus would have been glad of his crumbs; but God never gives this gift to any, but whom he loves with his deareſt ſpecial and eternal love.

Suppoſe ſome Prince ſhould woo a great Lady and had a jewel worth a million, it may be he would ſcatter pieces of ſilver, or give ſome ſlight tokens of favour unto the ſervant, but the rich jewel, that he gives to his ſpouſe, this jewel is Chriſt. Abraham may give to Iſhmael a bottle of milk: but Iſaac had the inheritance.

Fourthly, The Lord Jeſus is the rareſt gift of all others whatſoever: Chriſt is a gift given to very few, here one, and there another; millions of millions periſh for not knowing and truſting in Chriſt: Oh, what a rare jewel is Chriſt! though our ſouls is more worth than a world, yet a world of ſouls is not worth Chriſt; it is he that makes us bleſſed in life, happy in death, and glorious after death.

Fifthly, The Lord Jeſus is the ſweeteſt gift of all others: for if God gives us Chriſt then he gives us all other gifts in his love; and they come a bleſſing ſweetened to us; they that have this good ſhall want no good, the young lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing, Pſal. xxxiv. 10. Now put all this together, and you will ſee Chriſt to be moſt precious.

Thirdly, He is altogether precious, I told you the laſt day that Chriſt is precious, and indeed I told you the truth; for they are not only my ſayings, but God's ſayings; therefore they are true; he is all precious; there is nothing in Chriſt but what is precious; he is amiable and deſirable; he is fulneſs and ſweetneſs, greatneſs and goodneſs, light and life, wiſdom and knowledge, pleaſures and treaſures, holineſs and happineſs. Believers enjoy all

things in Chriſt, and Chriſt in all things : He is the joy of a believer's life, and the life of a believer's joy. O! Sirs, Chriſt is precious, Chriſt is very precious, Chriſt is moſt precious, Chriſt is always precious, Chriſt is altogether precious to the believing ſoul.

Firſt, His name is precious ; he is called a precious ſtone, Iſ. xxviii. 16. Chriſt is there called a precious ſtone. Secondly ; His blood is precious. 1 Pet. i. 9. His blood is there called precious blood ; and well it may : For a drop of his blood is worth a ſea of ours, and yet he died our death, that we might live his life. Thirdly, Faith is precious in 1 Pet. i. 1. Faith is there called a precious faith, the leaſt grain of faith is more worth than all the gold in Europe. Fourthly, His promiſes are precious in 2 Pet. i. 4. Giving to us exceeding great and precious promiſes. Chriſt's promiſes are called great and precious promiſes. Why great, and why precious? They are great for extent, and precious for their excellencies. Fifthly, His gifts and graces are precious, Prov. iii. 10. 'More precious than rubies ; all things thou canſt deſire are not to be compared to them. Sixthly, His members are precious, Iſa. xliii. 4. 'Since thou haſt been precious in my ſight, thou haſt been honourable.' Here you ſee the members of Chriſt are called precious.

A believer indeed is a raven in the world's eye, but a dove in Chriſt's eye : The ſaints in the world's account, are dung and dirt ; but in God's account they are jewels and pearls : graceleſs men look upon God's people as caſt away, but God will give whole kingdoms for their ranſom. Wicked men may call the ſaints factious ; but God calls the ſaints precious. Indeed ſirs, the ſcoffers, the jeerers of the people of God in other ages, were but bunglers to the ſcoffers and jeerers of the people of God in our age ;

well, there is a time coming, when Chriſt will laugh at the ungodly, for now laughing at godlineſs. Tho' holineſs be that which a ſinner ſcorns yet holineſs is that which a Saviour crowns. As you expect happineſs from God above, ſo God expects holineſs from you below'; therefore be godly as the godly.

Seventhly, The reproaches of Chriſt are precious, Heb. xi. 26. Eſteeming the reproaches of Chriſt greater riches than the treaſures in Egypt, I beſeech you mark. Is it not here ſaid that Moſes did eſteem the perſon of Chriſt, or the members of Chriſt, or the privileges of Chriſt, or the glory of Chriſt, greater riches than the treaſures in Egypt. Oh! beloved, the worſt of Chriſt is better than the beſt in the world. Chriſt's croſs is ſweeter than the world's crown; the reproaches of Chriſt are greater riches than the treaſures in Egypt: Eſteeming the reproaches of Chriſt, greater riches than the treaſures in Egypt: will you give me leave to tell you that which few believe, and that is, that afflictions are good and precious. Few believe this truth, that afflictions are good and precious; and let me tell you, it is a great truth, and this I ſhall make appear. Now beloved if I can prove that afflictions and reproaches of Chriſt be good and precious, which is the worſt of Chriſt, then you will conclude with me that Chriſt is all precious.

Firſt, that muſt needs be good that comes from the only good: Now afflictions come from God who is the only good, Pſ. xxxix. 9. 'I was dumb and opened not my mouth,' ſaith David. Why? 'Becauſe thou didſt it,' I was ſilent I did not ſpeak, why David? Becauſe thou didſt it.

Secondly, That muſt needs be good which was ſuffered by the ſweeteſt good: Now afflictions were endured by Chriſt who is the ſweeteſt good, 'He

was a man of ſorrow and acquainted with grief,' Iſa. liii. 3.

Thirdly, That muſt needs be good which fits and prepares us for a glorious eſtate, the eternal good. Now thus doth affliction; 'It is good for me that I was afflicted.' Sirs, you believe king David? will you believe David a chriſtian? Will you believe David a ſaint? Will you believe David a man after God's own heart! Why he tells you, It was good for him he was afflicted. But you will ſay, why was it ſo good? Look in the 67th ver. and there is the reaſon. For ſaith he, 'Before I was afflicted I went aſtray,' A very ſatisfactory anſwer: and therefore it was good for me that I was afflicted. So again, in 2 Cor. iv. 17. "For your light afflictions which are but for a moment, work for us." What work they? A far more exceeding weight of glory. Do you know what they work for us? Why, "a far more exceeding and eternal weight of glory."

O chriſtians under your greateſt troubles, lyeth your greateſt treaſures; afflictions are good, but not pleaſant; ſin is pleaſant, but not good: but there is more evil in a drop of corruption, than there is in a ſea of afflictions: God by affliction ſeparates the ſin he hates ſo deadly, from the ſoul he loves ſo dearly: By the greateſt affliction God teacheth us the greateſt inſtruction, and a believer when he lies under that hand that doth afflict him he lies in that heart that doth affect him; Believers are crucified by the world that they may be crucified to the world: The fleſh is an enemy to ſuffering, becauſe ſuffering is an enemy to the fleſh: it may make a man an earthly courtier, but it will never make a man a heavenly martyr, they that carry not the yoke of Chriſt upon their necks, will never carry the croſs of Chriſt upon their backs; But a believer ſtudies more how to a-

dorn the croſs, than how to avoid the croſs. None is ſo couragious as thoſe that are religious. A believer never falls aſleep for Jeſus, till he falls aſleep in Jeſus; ſome glory in that which is their ſhame, and ſhall we be aſhamed of that which is our glory? It is an honour to be diſhonoured for Jeſus Chriſt tell me, O believer, is not Chriſt with his croſs better than the world with its crown? Suppoſe chriſtian, the furnace be hot, ſeven times hotter, it is but to make you ſeven times better, fiery trials make golden chriſtians, ſin hath brought many a believer into ſuffering, and ſuffering hath kept many a believer out of ſinning: They that here are croſſed for well living ſhall hereafter be crowned for well-dying, the loſeing of our heads makes ways for receiving of our crowns: God will ſeaſon our veſſels with the water of affliction, before he pours in the wine of glory. By this you ſee, beloved, that the reproaches of Chriſt are precious. It is better to be preſerved in brine than to rot in honey.

Fourthly, Jeſus Chriſt is always precious to believers, he is more precious to them than a thouſand worlds, becauſe he is always with them in all their trials, in all their troubles, and in all their ſtraits, and in all their afflictions. In all their afflictions he was afflicted, ſaith the text. O ſirs, who would not ſuffer with ſuch a companion as this? "When thou paſſeſt through the waters, I will be with thee; and through the rivers they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burned, neither ſhall the flames kindle upon thee," Iſa. lxiii. 2. Do you ſee this chriſtians? Chriſt is with you in the fire, in the water, and in the priſon: in all places and at all times. He never, never leaves you nor forſakes you, Heb. xiii. 5. He beds and boards with you, he lyeth down and riſeth up with

you : Jeſus Chriſt is called a friend, and indeed he is our beſt, Cant. v. 16. This is my beloved, and this is my friend, O ye daughters of Jeruſalem.

Firſt, Jeſus Chriſt is a faithful friend. Second, He is a prudent friend. Third, A careful or providing friend. Fourth, A compaſſionate friend. Fifth, A conſtant friend. Sixth, A loving friend. Seventh, An everlaſting friend.

He loves us to the end, and there is no end of his love ; He that gave his image to us, loves his image in us : Jeſus Chriſt gave himſelf for us, and to us, he loves us in himſelf, and as himſelf, Oh ! what a ſweet friend is Chriſt ? God in giving Chriſt to us gave his very heart for us. Now, beloved, how can Jeſus Chriſt be but always precious to a believer, who is thus always with a believer.

Fifthly and laſtly. Why is Jeſus Chriſt ſo precious to believers.

Firſt, Becauſe he is a believer's life, Col. iii. 4. "When Chriſt which is our life ſhall appear, then ſhall we alſo appear with him in glory."

Firſt. There is a three-fold life that flows from Chriſt ; a life of grace, a life of comfort, a life of glory.

Secondly, Jeſus Chriſt is precious to believers, becauſe he is their light. Alas, alas ! till we be in Chriſt we be in darkneſs ; It is in his light, that we ſee light, Eph. v. 14. "Awake thou that ſleepeſt, and ariſe from the dead, and Chriſtſhall give thee light."

Thirdly, Chriſt is precious to believers, becauſe he is their food, "My fleſh is meat indeed, and my blood is drink indeed." John vi. 55. Oh ! what choice fare have they to feed on, that have Chriſt to feed on ? Oh ! Soul ! whatſoever thou art that haſt

not Chriſt to feed on, thy bread is but periſhing bread.

Fourthly, Chriſt is precious to believers, becauſe he is their ſtrength, take a man that is out of Chriſt he hath no ſtrength to withſtand or overcome, without me (ſaith Chriſt) ye can do nothing, John xv. 5. "When we were without ſtrength, Chriſt died for us." To be without Chriſt, and to be without ſtrength, is all one.

Fifthly, Jeſus Chriſt is precious to believers, becauſe he is their righteouſneſs and holineſs.

Sixthly, Jeſus Chriſt is precious to believers, becauſe he is their portion: He is the terror of his enemies, and the portion of his people.

I might in a few particulars anatomize the believer and begin with his head, and ſhew you all that he knows of the things of God, he is beholden to Chriſt for it; ſaith Paul, "God who hath ſhined in our hearts by the light of the goſpel in the face of Chriſt." All the knowledge of God, all goſpel light, all the knowledge of ſpiritual things, we have all from Chriſt. If we conſider the believer in the heart, if we find there a broken heart, a tender heart, a good and honeſt heart, a new covenant heart: how comes he by this? Why, he hath it only from him, in whom the new covenant is made, and that is Chriſt. Conſider the believer in his graces, as faith, love, patience, humility, and the reſt, he hath all from Chriſt. John i. 16. "Of his fulneſs have we all received, and grace for grace." There is not one grace but we have it from Chriſt. Conſider him in his life, he is an honeſt and juſt man; Who made him to differ? Why is he not as full of cheating tricks as other men? Why? he hath not ſo learned Chriſt; Chriſt teacheth him to live at a more holy rate than others do; ſo that if the believer be better than others in

this, he may say, thanks be to Christ for that, before I lived so vainly as others did, but now I have not so learned Christ. Consider the believer in his privileges, he is the son of God, and it is by the son of God that he is the son of God. John i. 12. "To as many as received him, he gave power to become the sons of God even to them that believe in his name." So that if he be the son of God, he must thank Christ for it; if he be one of the family royal, one of the chosen generation, he must thank Christ for it; for it is in and by him alone, that we have all the good which we enjoy. Consider him in his comforts; he hath not one good day, but it is from Christ: Hath he comfort in ordinances, in the society of saints, and prayer? He must thank Christ for all this.

And thus I have given you a brief anatomy of the Christian, and shewed you that Christ is his all in all, whatever he is worth, he is beholden to Christ for it. Now put all this together, and see what great reason there is that Christ should be precious to believers: And is it any wonder that these souls be enamoured so with Christ that they think their lives not worth the living but for him, and in him and for his sake. Oh, sirs, there is a very great reason why believers set so high a value and esteem upon Christ, who is their all in all.

Application. The first use shall be examination and self-trial: You have heard that Christ is precious, precious to God, to angels, to saints: but now, Oh soul, is Christ precious to thy soul? If Christ be precious to you, then all that which is precious to Christ, is precious to you.

Oh that men would but deal truly with their own souls? Many talk of grace, but few taste of grace: every one doth not walk like a christan that talks

like a chriſtian : many know w hat is to be done but never do what is to be known ; many wear Chriſt's livery, and do the devil's drudgery ; many have hands as white as wool, and their hearts as black as hell ; many think themſelves as ſurely going to heaven, as they were already dwelling in heaven ; many think it ſhall go well with them hereafter, becauſe it is ſo well with them here ; many lie down with ſuch hopes in their beds of reſt, which they dare not lie down with in their beds of duſt, many appear righteous, who are only righteous in appearance ; but ſuch as deceive others with their falſe ſhew of holineſs, will deceive themſelves with a falſe ſhew of happineſs. Remember chriſtians that the ſheep's coat ſhall be taken off from the wolves back. If there be nothing done by your ſouls on earth, there will be nothing done for your ſouls in heaven : There is no making out our ſalvation, but by working out our ſalvation.

God binds up none in the bundles of life, but ſuch who are the heirs of life : There is no living a life that is not virtuous and then dying a death that is righteous : O therefore, examine yourſeves. I ſhall propoſe four queſtions to be reſolved by your own hearts.

Firſt. What intereſt have you in him ? Second. What influence have you for him ? Third. What affections bear you to him ? Fourth. What preparations make you for him ?

O chriſtians that you would conſider well theſe weighty things ! Tell me, O ſoul, what did Judas get by his deceitful dealings ? nothing but a halter, in which his body was hanged, and a fire in which his ſoul was burned. Though the earth may keep a wicked man living, yet heaven will not take a wicked man dying, I ſay, therefore examine yourſelves.

Secondly. I ſhall ſpeak a little way of exhortation and then conclude. Firſt. If Jeſus Chriſt be ſo precious, O then, open the door of your affections to Chriſt, that Chriſt may open the door of ſalvation to you: Open to the God of glory, that he may make you glorious. Behold the God of heaven ſtands at the door of your hearts and knocks. Rev. iii. 20. "Behold I ſtand at the door and knock, if any man hear my voice and open the door, I will come in to him and ſup with him, and he with me." He knocks by his word, his rod, his ſpirit, his mercies, his judgments, his conſcience, and all is that he may come in and ſup with you. Now ſinners, will not you open the door of your hearts to Chriſt, that Chriſt may open the door of heaven to you? If you ſhut out Chriſt out of your heart, he will ſhut you out of heaven, and what will you get by that? Oh, ſirs, he hath gold to enrich you, wine to cheer you, bread to nouriſh you, righteouſneſs to juſtify you, mercy to ſave you, happineſs to crown you.

Secondly. Let all that which is precious to God be precious to you. Firſt, The ſon of God. Second, The book of God. Third, The day of God, Fourth, The ordinances of God. Fifth, The Miniſters of God. Sixth, The people of God.

Oh! Let theſe be precious to you. The people of God are very precious to God. A ſaint is as glorious in his greateſt miſery, as a ſinner is miſerable in his greateſt glory. The Lord give a bleſſing to what has been delivered.

WONDERFUL.

CANT. v. 16. *He is altogether lovely.*

The doctrine, That Jesus Christ is infinitely and superlatively lovely.

TO be in a state of grace is to be miserable no more, it is to be happy forever. Faith that unites Christ and sanctified souls together on earth, and love that unites God and glorified souls together in heaven. Oh believers! you are those worthies of whom the world is not worthy; Jesus Christ from one saint hath more glory given to him, than he receiveth from all the world besides. We owe not only our services to Christ, but we owe also ourselves to Christ.

I shall now make some entrance upon our Lord Jesus Christ's seventh famous title, which is wonderful; this is one of Jesus Christ's lovely titles in Is. ix. ver. 6. He shall be called wonderful. The point that we shall lay down, and speak to form hence, is this:

Doctrine, That a believer's Saviour is a wonderful Saviour.

He is wonderful in the eyes of all angels and saints for love. The world and devils for fear wonder at him.

For the opening this excellent point take these particulars. First, Christ is wonderful in his nature. Second, He is wonderful in his person. Third, He is wonderful in his incarnation. Fourth, He is wonderful in his saints. Fifth, He is wonderful in his offices. Sixth, He is wonderful in the miracles he

wrought. Seventh, He is wonderful in his humiliation. Eighth, He is wonderful in his conqueſt. Ninth, He is wonderful in his aſcenſion. Tenth, He is wonderful in his exaltation. Eleventh, He is wonderful in his working towards his ſaints. Laſtly, He is wonderful in his coming to judgment.

Some have more time than matter, but I have now more matter than time, therefore I muſt omit much precious matter for want of precious time. Beloved, I will handle but one of theſe particulars, and that is the ſeventh.

That Jeſus Chriſt is wonderful in his humiliation.

This is the head we ſhall now inſiſt upon, and indeed this is one of the greateſt wonders of all, that he that was ſo high, ſhould be brought ſo low, that he who was ſo rich, ſhould become ſo poor, that the Lord of life ſhouid die, and the great God to become a babe, and the eternal word not able to ſpeak a word, that he that made the law ſhould be made under the law. He that was more excellent than all the angels, ſhould become leſs and lower than the angels. Oh! ye angels, how ſtand ye amazed at this, that the Lord of heaven and earth ſhould become a ſervant to his own ſervants, Phil. ii. 7. "He took upon him the form of a ſervant." This muſt needs be wonderful to all the angels in heaven.

But to proceed: Firſt Jeſus Chriſt took upon him our nature, Heb. ii. 16. God could ſtoop no lower than to become man, and man could be advanced no higher than to be united to God. He that before made man a ſoul after the image of God, now made himſelf a body after the image of man. For man to be like to God is a wonder, but for God to be like man; it is a great wonder: but when was it that Jeſus Chriſt took upon him our nature; when

it was in innocency, from all misery and calamity ? No, but when it was at the lowest after the fall, when it was most beggarly, when wretched, most bloody, most accursed, most sinful, most feeble. When we were without strength, Christ died for the ungodly ; saith the apostle, Rom. v. 6.

Now my brethern, that Jesus Christ should take upon him our condition our frailty, our curses, our nature, when it was thus low, thus poor, thus wretched : Oh ! This is a wonder of wonders, and yet thus you see did Jesus Christ. Oh, wonderful redemption, must God take upon him our frailty ? Had we so far run upon the score of vengeance, that none could satisfy but God himself. Could he not send his angels or saints, but must he come himself in person ? No, no, angels nor saints, could not do it : But if Christ will save us, he himself must come and die for us.

Secondly, Our Saviour's humility descended very low, he was born of a poor maid of no account or reputation ; was there never a great lady or gentlewoman in Jerusalem for this great prince of heaven and earth to be born of, but that he must be born of a poor despised virgin ? Yea, certainly there were gentlewomen in store in Jerusalem, but our Lord Jesus Christ regarded not the rich more than the poor.

Secondly. He was revealed to poor shepherds, not to Emperors and Kings, not to rulers and great men, not to doctors and learned men, not to Cæsar at Rome. I say the angels did not go and declare these joyful tidings and good news to Cæsar at Rome, but to poor shepherds in the fields, Luke ii. 8.

Thirdly. He was born in a stable, Luke ii. 12. Not in a fair house or palace, not in a parlour or

chamber, ; no, but in a ſtable where horſes and beaſts are fed.

Fourthly. He was wrapt up in clouts, and laid in a manger, there were no clouts of fine linen, or ſilks, nor clothes, or ſilver or gold, or precious robes, but poor and mean, like to beggars rags. Now beloved, put all this together, and tell me what is more wonderful than this? Oh, humility! humility! how great is thy riches that are thus commended to us? thou pleaſeſt men, delighteſt angels, and confoundeth devils, and bringeth the Creator to a manger.—O ſweet Jeſus thou conquereſt death by dying!

Thirdly. The third wonder in Chriſts humiliation is this, he became poor, that he that was ſo rich became ſo poor, that he that was Lord of all, had nothing at all, he that made heaven and earth, had no habitation of his own. He that gave crowns of victory, of life, of glory to others, had no crown himſelf here, but a crown of thorns: The foxes and the fowls had more than Jeſus Chriſt, Mat. viii. 20. "The foxes have holes, and the birds of the air have neſts, but the Son of man had no where to lay his head." The foxes had holes to lay their heads in, but Chriſt had not a place to lay his head on. As he was born in another man's houſe, ſo he was buried in another man's tomb. You know, ſaith the Apoſtle, the grace of our Lord Jeſus Chriſt. Though he was rich, yet he became poor. 2 Cor. viii. 9. Yet became he poor, ay poor indeed; and ſo poor, that he had not a penny. You will ſay, that a man is very poor that hath not a penny; truly ſuch a one was Chriſt, he had not a penny to pay tribute 'till he got it of a fiſh, Mat. xvii. 27. And when he was to ride in pomp to Jeruſalem, he had no coach, nor chariot, no horſe, or beaſt of his own, he was

fain to ride upon another man's aſs, Mat. xxi. 2.—Oh ! Ye bleſſed ſaints, admire and wonder at this, is not he the brightneſs of God, the paradiſe of angels, the beauty of heaven, the Redeemer of man, the deſtroyer of death, the king of ſaints : and that he ſhould become ſo poor for us ? O ! This is a wonder to angels and men.

Fourthly. The fourth wonder in Chriſt's humiliation is this, " That he ſhed his blood ſix times for poor ſinners." And this is a great wonder.

Firſt. The firſt time was, when he was circumciſed at eight days old. O what a bleſſed Jeſus is this ! What, ready for the ſacrifice already ? What, but eight days old, and yet ſhed his blood for the ſalvation of man's poor ſoul.

Secondly. The ſecond time was, when he was in his agony, when he was in the garden Matthew tells you, that his ſoul began to be ſorrowful : ſore amazed (ſaith Mark) Mark xiv. To be troubled, (ſaith John) John xii. Now my ſoul is troubled ; what ſhall I ſay ? Save me from this hour. Troubled, O Lord, what ? Thou that bindeſt up the proud waves of the ſea, turneſt the hearts of Kings as the rivers of waters, thou that laideſt the foundations of the earth, and ſpreadeſt the heavens as a curtain : Thou that guideſt the ſtars, and thundereſt in the clouds ; thou that upholdeſt all things by the word of thy power, and what, thou troubled ? Oh ! the horror, the terror, the ſorrow that ſeized upon the ſoul of Chriſt, ſaith Luke, he began to be in agony. Luke xxii. ver. 44. He began to be in an agony, and he ſwate, what ? No natural ſweat, but blood. He was in a bloody ſweat all over, he ſwate clods of blood, as the original hath it.

O ! how did Chriſt come ſwimming to us in blood, and have not we a tear to ſhed for all theſe ſtreams

of his ? We did not eat the ſower grapes, and his teeth were ſet on edge, we climb'd the tree, and ſtole the forbidden fruit, and Chriſt he went up the ladder of the croſs and died : O how lovely ſhould Chriſt be in our eyes ! we ſhould wear his crucifix in our hearts, and treaſure it up as Moſes did the Manna in the pot. Chriſt's croſs (ſaith one) is the golden key that lets us into paradiſe, and the angel with the flaming ſword is turned out. His red blood waſhed away our red ſins.

But thirdly. He that ſhed his blood for us when his cheeks were nipt and torn, the pulling of the hairs as the prophet ſpeaks, Iſa. l. 6. " I gave my back to the ſmiters, and my cheeks to them that pulled off the hair." Some be of opinion, that Chriſt's cheeks were rent to his very chin ; and his beard was pulled of, both very likely to be true : Neither of them could be without much blood ; for we find that the ſoldiers did blind-fold him, and then ſmote him on the face, and bad him read who it was that ſmote, they made ſport of it, Luke xxii. 65. O how was that face of his maſſacred and covered with blood, that was brighter than the ſun ! He that was fairer than the ſons of men, he that is the great glittering and ſparkling diamond of the ring of glory. How was he beſpotted and beſmeared with blood ! O ye hard of heart, ye ſtubborn of heart, and indeed too ſtubborn are we all : if judgment and the hammer will not break your hearts, let love and mercy do it : Look unto Chriſt and ſay, haſt thou ſuffered this for me, and ſhall I not love thee, O Lord, and ſerve thee ? and obey thee, and honor thee ? So ſay, and ſo do, and the Lord ſay, Amen.

But then, fourthly. Chriſt ſhed his blood when the crown of prickling thorns was put upon his head, Mat. xxvii. Some of the fathers ſay that he received

72 wounds in his head, certainly there could not but much blood come out ; O what a ſight was this to behold this head of his, that was as the moſt fine gold, as the ſpouſe expreſſeth it, to be now covered with thorns, and rent with thorns, that he ſhould wear the prickled crown of ſharp thorns, that was fit to wear the crown of glory.

Fifthly. A fifth time when he ſhed his blood, was when his hands and feet were nailed to the croſs, theſe beautiful feet of his, that came ſkipping upon the mountains, bringing the glad tidings of peace and ſalvation ; " ſkipping, (ſaith Gregory) from the throne to the cradle, from the cradle to the croſs, and from the croſs to the throne again." How were theſe bleſſed hands of his, nailed and made faſt to the croſs ! O ye bleſſed ſpirits look down from heaven, and you may ſee even the almighty kneels at the feet of men. O ye angels : how ſhould ye be amazed at this, to ſee your Lord and Maſter ſo far deny himſelf, as to take upon him the form of a ſervant ! " We ſaw Jeſus, ſaith the Apoſtle, made a little lower than the angels." To ſuffer death the Creator not only became a creature, but inferior to ſome of the creatures which he had made, O ye bleſſed ſaints, why do ye not wonder at this wonder, to ſee the beauty of heaven, the paradiſe of angels, the brightneſs of his Father's glory, the Redeemer of man, thus to humble and take upon him man's nature, for the ſalvation of man's ſoul.

Sixthly and laſtly. Chriſt ſhed his blood when the ſpear was thruſt into his ſide, out of which preſently guſhed out water and blood, John xix. 3. Some ſay that the ſoldier that pierced Chriſt with a ſpear was a blind Man ; but our Saviours blood ſprinkling out upon his eyes, reſtored him to his ſight, and he became a convert, a preacher, a martyr. You

will ſay a very ſtrange cure that the phyſician ſhould bleed, and his blood ſhould be that virtue that we ſhould all be ſaved ; phyſicians be uſually liberal of other men's blood, but ſparing of their own ; but it was not ſo with our Phyſician, inſtead of the patient's bleeding in the arms, he bled in the ſide, why doſt thou ſhower down thy blood, and come ſwimming in thy blood ? is not a drop ſufficient. One drop ſaith Luther, is more worth than heaven and earth. O love without meaſure ! O wonderful redemption ! That God ſhould take upon him man's frailty, that is wonderful indeed ! It is not enough for a king to pardon a thief, but that the king himſelf ſhould die for the malefactor, this is beyond expreſſion ! This did our bleſſed Lord, our bleſſed Saviour. He died that we might live : He went and ſuffered in his agony, that he might ſtay us with flagons, and comfort us with apples. He endured the greateſt pain, that we might enjoy the greateſt pleaſures. O how lovely, how lovely was Chriſt in his ſufferings ! who would not love thee thou king of ſaints ! Chriſtian, conſider how much thy dear Lord and Saviour hath ſuffered and undergone for thee.— O precious blood ! it redeems us, it cleanſeth us, it waſheth us, it juſtifieth us, it ſanctifieth us it reſtoreth us to God, and bringeth us to heaven.

Fifthly. Another wonder in Chriſt's humiliation is this, he ſuffered in his ſoul, Mat. xxvi. 38. "My ſoul is exceeding ſorrowful even unto death," ſaith Chriſt. O what a word was this for a God to ſpeak, to ſay my ſoul is exceeding ſorrowful even unto death, for a man to ſay ſo, no great wonder, but for God to ſay ſo, O this is a great wonder indeed ! The ſufferings of his ſoul were the ſoul of his ſufferings. Chriſt yielded his ſoul for our ſouls, his ſoul in our ſouls ſtead.

Many of the faithful ſervants have ſuffered much in their bodies, as the maytyrs that were racked, and burnt, and ſawn aſunder, but they had much freedom in their ſouls, their ſouls were full of much ſpiritual joy and comfort. But now Jeſus Chriſt did not only ſuffer in his body, but in his ſoul: and that is it which makes the wonder the greater, that Chriſt ſuffered in his ſoul. He drank the cup of affliction, that we might drink the cup of conſolation, he taſted death for us, that we might taſte life of him: Chriſt was forſaken that we might not be forſaken.

A ſixth wonder in Chriſt's humiliation is this, that Jeſus Chriſt ſhould ſuffer himſelf to be ſo much mocked: He was mocked as Sampſon was by the Philiſtines, when his eyes were put out: And truly this is a great wonder.

Firſt. If we conſider who Chriſt was. 2. If we conſider who they were that mocked him. Chriſt, he was God, the God man, they were but duſt and aſhes.

Firſt. They did ſpit upon him. 2. They blind folded him. 3. They crowned him with thorns. 4. They put a read into his hand, inſtead of a ſceptre. 5. They clothed him with purple garments. 6. They bowed their knees to him in ſcorn. 7. They ſaluted him with HAIL KING OF THE JEWS. 8. They made him carry his own croſs on which he was to be hanged, as malefactors with halters about their neck to execution, ſo they made Chriſt carry the croſs. 9. They reviled him, wagging their heads. 10. They crucified him with two thieves, and him in the midſt of them, as though he had been the prince of thieves, the greateſt malefactor of them all. 11. They inſulted over him in his miſery. Thus they never left him, 'till his ſoul left the

world ; and all this they did in ſcorn to him, that they might make his death the more painful and ſhameful ; O ſirs, this is no ſmall wonder, if we conſider how Jeſus Chriſt was mocked.

The ſeventh wonder in the humiliation of Chriſt was this, he ſuffered much from his Father ; here is a wonder, if you talk of wonders. Jeſus Chriſt did not only ſuffer from Jews and Gentiles, Scribes and Phariſees, Judas and Pilate, wicked men and devils, but he ſuffers too from his Father : and this is that which makes the wonder the greater, Iſa. liii. 10. It pleaſed the Lord to bruiſe him, he hath put him to grief. Mark, one would have thought, if God would ſpare any it ſhould have been his Son, his own Son, his beloved Son, his begotten Son, his boſom Son, and yet God ſpared him not a jot, Rom. viii. 32. " He that ſpared not his own Son, but delivered him up for us all," mark here, God did not ſpare him, but delivered him up for us. If Jeſus Chriſt will come and take our ſins upon him, God will not ſpare him, but let out the fulneſs of juſtice, and juſtice to the full upon him, 'till he hath payed the uttermoſt farthing of juſtice. O bleſſed Jeſus ! didſt thou undergo ſo much for our ſinning, for our offending, for our rebelling. O then what infinite cauſe have we to love thee, and obey thee, and honor thee ? For the more he hath done and ſuffered for us, the dearer he ought to be unto us.

Eightly. The laſt wonder that I ſhall mention is this, Chriſt foreſaw all this, and yet he willingly undertook it, to ſave mankind ; Chriſt knew before he came from heaven, how his countrymen the Jews would uſe him, and that one of his family would betray him. John vi. 64. Saith the text, Jeſus knew from the beginning, who ſhould betray him ; nothing was in the womb of time, that was not firſt in

the womb of Chriſt; he knew it from the begining, ſaith the text: Now that our Lord Jeſus Chriſt ſhould foreknow all this moſt wonderful miſery that he endured, yet that he ſhould come freely, willingly and joyfully from heaven, to die and ſuffer by, and for ſuch poor wretches as we are. Here is a wonder to angels and men. Heb. x. 9. "Lo, I come, (ſaith Chriſt) to do thy will, O God, lo, I come." And what was it he was to do? Why, to ſuffer for poor man, to redeem poor man. Do you ſee here, Sirs, what great love Chriſt bore to his people, rather than they ſhould be in hell, and be damned? Jeſus Chriſt would come from heaven, and ſuffer all this for them, though he knew before how he ſhould be uſed! O this is a great wonder dear Chriſtians, methinks ſuch a pearl ſhould ſparkle in our eyes; we ſail to glory, not in the ſalt-ſea of our tears, but in the red ſea of Chriſt's blood. Truly it is wonderful to think how much Jeſus Chriſt did for us, and how little we do for him; the greater his ſufferings were, the greater were our ſins; the greater his pain was, the greater ſhould our love be to him. I ſhall make of this point, an uſe of information and exhortation.

Uſe 1. Is it ſo, that a believers Saviour is a wonderful Saviour? then it informs us of eight things.

Firſt. My firſt inference is this, that Chriſt's ſufferings, in what he endured for men in his body, and what he ſuffered from God in his ſoul. Chriſt did not only endure pain in his body, but agony in his ſoul: Oh, the ſea of ſufferings, the ſea of ſorrow, the ſea of blood, the ſea of tears, that our bleſſed Saviour waded through, to come and bring peace to our ſouls, ſalvation to our ſouls, grace and glory to our ſouls. He ſuffered from God, he ſuffered from

men his friends, he ſuffered from devils, he ſuffered in his name, he ſuffered in his members, he ſuffered in his body, he ſuffered in his ſoul, the cauſe was our ſins, the effect our ſalvation. If you look through the chronicle of his life, you ſhall find his whole life full of ſorrow and miſery; he was perſecuted, he was tempted, he was reproached, he was falſely accuſed, he was apprehended, he was betrayed, he was crucified. What ſhall we ſay? ſhall we ſay more? what can be ſaid more? he was ſo full of ſorrows, he took his name from ſorrows; the Lord Jeſus Chriſt is called a man of ſorrows, Iſaiah. lii. 3.—A man of ſorrow, and acquainted with grief.—Now judge, Sirs, whether Chriſt's life was not full of ſorrows, he took his name from ſorrow. O ſweet Jeſus thy ſufferings were great. That is my firſt inference.

Secondly. Jeſus Chriſt ſuffered by himſelf, he was alone in his ſufferings, neither angels nor ſaints bore any part with Chriſt in his ſufferings; no, he drank the bitter cup alone, he alone purged our ſins, Heb. i. 3. He alone, by himſelf, ſaith the text, purged our ſins. No, Chriſt hath none to help to bear his heavy burden with him, he bore it himſelf, alone. But my beloved, though our Lord Jeſus Chriſt ſuffered by himſelf, yet he did not ſuffer for himſelf, he ſuffered for us, he ſuffered for that which we deſerved, Iſ. liii. 4, 5. "He hath borne our grief and carried our ſorrows, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities; the chaſtiſement of our peace was upon him, and with his ſtripes we are healed." Do you ſee here Chriſtians, how many ours are here? Our griefs, our ſorrows, our tranſgreſſions, our iniquities, our peace.—You have here ſix ours. So again, for our ſakes he

became poor, 2 Cor. viii. 9. Mark, for our ſakes. Beloved, he was born for us, unto us a child is born. He was given for us, to us a Son is given, Iſa. ix. 6. He was made a curſe for us, Gal. iii. 13. The text tells us, he was made a curſe, but it was for us, he was delivered up for us, Rom. viii. 22. Who ſpared not his own Son, but delivered him up for us all.—O ſirs! all theſe things they were for us, delivered up for us, and is now in heaven interceding for us, Heb. vii. 25. So that, my brethren, all that our Lord Jeſus ſuffered, was not for himſelf, but it was for us, our bleſſed Saviour ſuffered for us, that we might not ſuffer. This is the ſecond inference.

Thirdly. My third is this, that this is more for Chriſt to ſuffer any thing, than for all men and angels to ſuffer all things. Pray mark, ſirs, if all the Kings and Emperors ſhould have left their thrones, their crowns, their kingdoms; their ſceptres, their glory, their honors, and princely robes; and have come and taken upon them a poor Lazarus' condition to go on poorly and fare hardly, and die ſhamefully; why, all this had not been ſo much as for Jeſus Chriſt the Son of God to ſuffer the leaſt thing he did ſuffer. Now, further, I ſay, if all the angels in heaven, and men on earth, had come and ſuffered, and died ten thouſand deaths, it had not been ſo much, put all together, as it was for Chriſt to ſuffer any thing, becauſe they are creatures. He the Creator; they the ſervants, he the Maſter: they are ſubjects, he the Prince; they are mean, he is mighty; he is King of Kings, and the Lord of Lords. He thought it no robbery to be equal with God, Philip. ii. 6. Now I ſay it would not have been half ſuch a wonder, if all the angels in heaven, and men on earth, had come and ſuffered, as it was for the ſon of God. Oh! this is a wonder of wonders.—

His ſufferings were wonderful, his humiliation was wonderful, his patience was wonderful, his love was wonderful, greater love could none ſhew ; he loved us ſo that he died for love. Now I beſeech you conſider this inference, which was this, that it is more for Jeſus Chriſt to ſuffer any thing, than for all men and angels to ſuffer all things. And indeed, ſirs, let me tell you, I want words to expreſs it, or ſet it forth ; for there is both want of words and want in words, to expreſs this matter.

Fourthly. My fourth inference is this, in what miſerable caſe lay we, that our Lord and Saviour Jeſus Chriſt muſt endure all this, bear all this, undergo all this for poor ſinners ? In what a miſerable caſe lay we in, think you ? certainly the miſery of man was very great that man ſhould need ſuch redemption as this ; oh what a breach had ſin made between God and us, that the ſon of God muſt come from heaven to earth to ſuffer all this ! Oh, ſirs ! miſchievous ſin, I ſay, miſchievous ſin had undone us ; ſin hath robbed every one of ſix jewels, every one of which jewels are more worth than heaven and earth ; would you know what jewels they be that ſin has robbed us of ? I will tell you, and then you will ſay with me, that we were in a very miſerable caſe.

Firſt. It robs us of the image of God ; was not this a precious jewel think you ? I ſay it robbed us of the image of God, and drew in man the devil's picture, malice is the devil's eye, oppreſſion his hand, blaſphemy his tongue, and hypocriſy is his cloven foot. 2. Sin robs us of our Sonſhip, and makes us ſlaves to the devil, ſlaves to ſin, or ſlaves to the world, and ſlaves to ourſelves ; this is another jewel we have loſt. 3. It robs us of our friendſhip with God, and makes us enemies to God, to Chriſt

to our own ſouls, and to all that is good. 4. It robs us of our communion and fellowſhip with the Father Son and Spirit, and makes us ſtrangers and aliens. 5. It robs us of our rights and privileges of heaven and heavenly things, and makes us children of wrath and heirs of hell. 6. It robs us of our honor and glory, and makes us vile and miſerable as you may ſee, Iſaiah i. 6. There is no ſoundneſs in it ; but wounds and bruiſes and putrifying ſores.

Now ſirs, put all this together, and then ſee whether or not we ars not miſerable, and whether we did not need a Saviour to come and deliver us from this miſery into which our ſouls were plunged ? now, here is our happineſs ; Chriſtians, in Chriſt we have theſe jewels again that were loſt in the old Adam, the glorious image of God, our ſon-ſhip, friendſhip, fellowſhip, privilege, and our glory and honor, we have all again by Jeſus Chriſt. O, ſirs, man was in a very ſad condition, man had brought himſelf into a ſad condition, our condition was a miſerable condition.

A fifth inference is this, Jeſus Chriſt brought life to us, but we brought death to him ; a life of grace, of comfort, and of glory ; Chriſt brought glory to us, but we brought ſhame to him ! Chriſt brought riches to us, but we brought poverty to him ; he brought joy to us, but we brought ſorrow to him, ſorrow upon ſorrow ; we put the crown of thorns upon Chriſt's head, Chriſt put the crown of glory upon our heads. We thought the earth too good for Chriſt, and would not let him live here, but put him to death, but he thinks not heaven too good for us ; we be aſhamed to own Chriſt before men, but he is not aſhamed to own us before his Father, and his holy angels ; we condemn Chriſt, but Chriſt juſtifies us ; O, ſirs, think of your unkindneſs to Chriſt,

and let the conſideration of this infinite love and favor to you, draw out your affections after him.—— This is the fifth.

My ſixth inference is this, all believers have exceeding great cauſe to bleſs God for Jeſus Chriſt.— God the Father gave Chriſt to us, who were not his friends, but enemies ; to us who were no ſons but ſlaves : to us who were not angels, but men ; to us who loved not God but hated him : Oh ! have we not cauſe to bleſs God for Jeſus Chriſt ? in John iii. 16. God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. Oh ſirs, what a gift is Jeſus Chriſt.

Seventhly. If Jeſus Chriſt be ſo wonderful, O then, how vile a thing, how baſe a thing is it for the hearts of men to prefer any thing before Jeſus Chriſt. I beſeech you, and beg of you all, to mind this inference. Surely, ſirs, if Jeſus Chriſt be ſo wonderful, ſo precious, ſo lovely, ſo rich, ſo ſweet, ſo rare, O then it is a moſt abominable thing, a wicked thing, a vile thing, to prefer any thing before Jeſus Chriſt ; O, I may ſpeak it with grief of heart, there be too many in the world that ſet light by Chriſt, and make nothing of Chriſt, and love not Chriſt, and prefer every baſe luſt before Chriſt, tho' there is nothing more curſed than this, yet there is nothing more common than this, Chriſtians, for men to prefer the vileſt of things before Chriſt.

Firſt. The wicked worldling he prefers the traſh of this world before Jeſus Chriſt ; he can leave hearing and prayer, and reading, and faſting, to follow the world ; he prefers gold before God, earth before heaven, gain before glory, his corruptible ſilver before his Saviour. Oh, thou wicked worldling, thou wretched worldling, can thy riches ſave thy

ſoul ? Let me aſk thee, can thy riches deliver thee from hell ? can thy riches bring thee to heaven, that thou thus preferreſt them before Chriſt ? O ! the Lord Jeſus will come in flames of fire, to take vengeance on ſuch, and then thou wilt know to thy coſt, and pain and torment, that thy riches cannot keep thee out of hell, much leſs bring thy ſoul to heaven, then thou wilt ſee thy folly, when it is too late.

Secondly. Drunkards, wicked drunkards, prefer their drunkeneſs before Chriſt, the drunkard prefers his pots before Chriſt, the drunkard wades through a ſea of drink to his grave : he can ſit a day or a whole night in an ale houſe, and think it a little time : but an hour in the ſervice of God, O how tedious is that ! O thou drunkard, that now turneſt off thy cups ſo faſt, God Almighty hath a cup for thee, but not a cup of ſack, or a cup of beer, but a cup of wrath, which thou ſhall drink to eternity, which is worſe than to drink ſcalding hot lead down thy throat ; he hath ſo much liquor here, not only drink to quench his thirſt, but to drink to exceſs, 'till he ſay and do he knows not what ; in hell he ſhall have little enough, there is never a tavern or ale-houſe there ; no, there is not a drop of water to be got all hell over ; O thou wretch ! thou ſhalt live in burning flames, and thy tongue ſhall cleave to the roof of thy mouth, and if thou wouldeſt give a thouſand worlds for one drop of water, thou ſhalt not have it ; and therefore I beſeech you, if any ſuch there are here, in the name of God, hear and fear, and do no more ſo wickedly. O I would not be in thy condition, for ten thouſand worlds ; and yet I cannot but have bowels of pity towards thee, which conſtrains me thus to ſpeak, knowing thy condition better than thou doſt thyſelf. Oh ! couldſt

thou but ſpeak with thy fellow-drunkards that are now in hell, O what a dreadful ſtory would they tell thee of their burning, and ſuffering, and pain, and torments : ſome are in hell already, for the ſame ſins you live in ; and if you live and die without Chriſt, you ſhall be ere long with them.

Thirdly, The ſwearer, the blaſphemous ſwearer, prefers his oaths before Chriſt ; many can ſwear by their creator and maker, and ſpeak proudly and look highly, and walk contemptuouſly, as if there were no God to puniſh, no devil to torment. Well let me tell thee O thou ſwearer, that if thou delights in curſing, thou ſhalt be ere long ſent with a curſe to a curſed place ; depart ye curſed into everlaſting flames, will Chriſt ſay to ſuch perſons.

Laſtly, The proud perſon prefers his pride before Chriſt ; if a fine ſuit of clothes did lie on the one hand, and Chriſt on the other, the proud perſon would rather put on the ſuit of clothes than Chriſt. Oh I beſeech you ſirs, conſider what a vile and abominable thing it is to prefer any thing before Chriſt, conſider this ſaith the Pſalmiſt, ye that forget God leſt he tear you in pieces, and there be none to deliver you. Oh poor wretch conſider of that text, thou lieſt open to all the judgments in this life, and to all the torments in the life which is to come, all ye wicked ones that prefer any thing before Chriſt.

Eighthly, The laſt inference is this, if Jeſus Chriſt be ſo wonderful ? O then every one that heareth of Chriſt ſhould think it to be a moſt dreadful thing to miſs of Chriſt.

O chriſtians and friends ! conſider of it ; certainly that men or woman's condition muſt needs be ſad indeed that lives and dies without Jeſus Chriſt. O poor wretch, the devil looks but for a look from God to come and rent thee in pieces, and draw thy

ſoul to hell. Poor ſoul, thy ſoul is in danger every hour of being arreſted by Death, and carried priſoner to hell. O ſirs, I beſeech you to think and conſider with yourſelves, what a ſad thing it is to miſs of Chriſt. Until a man is in Chriſt he hath nothing, he knows nothing, he enjoys nothing, and can do nothing, and is fit for nothing, and is worth nothing, Prov. x. 20.

Oh I beſeech you that you would conſider ſeriouſly, that of all miſeries that is the greateſt of miſeries, to miſs of Chriſt: We are never able to lament the loſs of the poor ſoul that loſeth Jeſus Chriſt: All loſſes be wrapt up in that one loſs; And therefore I beſeech you all both good and bad, bethink with yourſelves, what a ſad condition that perſon is in that miſſeth of Chriſt. So much for uſe of information.

A

BELIEVER's GOLDEN CHAIN.

I COME now to the ſecond uſe, and that, is an uſe of exhortation; And here I ſhall make a golden chain of twelve links for believers to wear about their necks.

Firſt, Hear the beſt men. Second, Read the beſt books. Third, Keep the beſt company.

Firſt, Hear the beſt men. O ſirs, hear a ſoul enriching miniſter, a ſoul-winning miniſter, a ſoul ſearching miniſter, one that declareth the whole counſel of God, and gives the Father his due, the ſon his due, the holy-ghoſt his due; one that maketh hard things eaſy, and dark things plain. Many there are I may ſpeak with grief, and to their ſhame, who inſtead of making hard things eaſy to the peo-

ple make eaſy things hard to the people, plain things dark, ſpeaking in an unknown tongue, which the people underſtand not, and all to work a vain admiration of them in the ignorant: But how unlike to Chriſt, and the prophets and apoſtles theſe are, I will leave you to judge.

This is, as if a man ſhould make a ſcaffold as high as a ſteeple, when his work is to be done upon the ground, miniſters are fiſhermen; now you know if fiſhermen ſhould wind their nets together, they would catch nothing; but if they would catch the fiſh, they muſt ſpread their net. The application is eaſier; a ſanctified heart is better than a ſilver tongue; a heart full of grace is better than a head full of notions: Notionly knowledge may make a man's head giddy but it will never make a man's heart holy; that which moſt tickleth delicate ears, leaſt helpeth diſeaſed ſpirits. How are we to ſpeak to God and live, much leſs to ſpeak from God to the people that they may live? How holy had they need to be that draw near to a holy God! Miniſters are called angels, becauſe we ſhould be as angels in our lives; but if angels fall they turn devils. O we ſhould be holy as the holy angels.

It is the fooliſhneſs of preaching that ſaves ſouls, but not fooliſh preaching: Chriſt taught them as they were able to hear it, and as they were able to bear it, Mark iv. 33. Paul was excellent at this. I had rather ſpeak five words, in a known tongue, than ten thouſand words in an unknown tongue, a man may be a great ſcholar and yet a great ſinner; Judas the traitor, was Judas the preacher: And therefore ſirs let me beſeech you, for your poor ſouls ſake, hear thoſe miniſters that come neareſt to Chriſt, the prophets and apoſtles: he is the beſt preacher that doth the moſt good, and wins moſt ſouls. You

may go from men to truth, but not from truth to men; for the beſt of men are but men at the beſt.

Second, Read the beſt books, for in them ye will find the beſt things, and compare what is ſpoken in the books of men, with what is written in the book of God.

Third, Keep the beſt company, be much with them that are much with God, walk with them that walk with God. Truly our fellowſhip is with the Father, and with the ſon Jeſus Chriſt, 1 John i. 3. Forſake all bad company, and join thyſelf with good company; let them be thy choſen companions that have made Chriſt their choiſeſt companion; lay them neareſt your hearts, who lie neareſt Chriſt's heart, carry them in your boſom by love, who ſhall be carried by the angel into Abraham's boſom: Let Chriſt's love be your love, with whom ſhall believers be, but with believers? You know what your Engliſh Proverb is, birds of a feather, will flock together, being let go they went to their own company. Acts iv. 13. Indeed none are fit company for a believer but a believer; to ſee a ſaint and a ſinner ſociating one with another, is to ſee the dead and the living keep houſe together; carnal men though they be naturally alive, yet they are ſpiritually dead: It is better to be with Lazarus though in rags, than to be with Dives though in his robes. "He that walketh with the wiſe ſhall be wiſe." Prov. xiii. 20. O dwell where God dwells, make them your companions on earth, who ſhall be your companions in heaven. That is the firſt.

II. Meditate often, think often on the four laſt things; death which is moſt certain, judgment which is moſt ſtrict, hell which is moſt doleful, heaven which is moſt delightful.

First, Meditate upon death which is moſt certain; it is appointed unto men once to die, Heb. ix. 27. Out of the duſt was man formed, and into the duſt ſhall man be turned. To think of death, is a death to ſome men: But beloved, meditate upon death: The meditation of death will put ſin to death; death to the wicked is the end of all comfort, and the beginning of all miſery; but death to the godly is the out-let to ſin and ſorrow, and the in-let to peace and happineſs. The ſaints enjoyments ſhall be incomparable, when the ſinners torments ſhall be intolerable. When a believer's ſoul goeth out of his own boſom, it goeth into Abraham's. When a believer dies, he leaves all his bad behind him, and carries his good with him: When a ſinner dies, he carries his bad with him, and leaves his good behind him: the one goeth from evil to good, the other from good to evil. When a ſaint leaves the world, his fleſh returns to his duſt, and his ſpirit to reſt. When a ſinner leaves this world, his body goes to worms to be conſumed, and his ſoul to flames to be tormented. The one goes to Abraham's boſom, the other to Belzebub's the chaff to the fire, and the wheat to the barn. Oh, for the Lord's ſake meditate upon death. When you come into the world, you do but live to die again: when you go out of the world, you do not die to live again. He that lives well cannot die ill, he that is aſſured of a life that has no end, cares not how ſoon his life is at an end: but he that lives without fear ſhall die without hope; he that has no grace in this life ſhall have no true peace in his death. An old ſinner is nearer to the ſecond death, than he is to the ſecond birth: His body is nearer to corruption, than his ſoul is to ſalvation. Death levelleth the higheſt mountains with the loweſt valleys: the robes of princes and the

rags of beggars are both laid up together in the wardrobe of the grave. The reaſon why men ſo little prepare for death is, becauſe they think ſo little of death. When they feel ſickneſs arreſting them, then they fear death approaching, the grave is a bed to reſt in, not a ſhop to trade in. When the ſoul in death takes its flight from its loving mate, they ſhall meet no more till the general aſſize. When you are putting off your clothes, think of the putting off your tabernacles, be going to your beds as if you were going to your graves, and ſo cloſe your eyes in one world, as you would open them in another world, when you are creeping between the ſheets, then think of your winding ſheet. Remember chriſtians, that God can as eaſy turn you into duſt, as he could take you out of the duſt. To day is your living day, to morrow may be your dying day; The meditation of death will prepare you for death.

Second, Meditate upon judgment, which is moſt ſtrict, we muſt all appear before the judgment-ſeat of Chriſt: They who will not come before his mercy-ſeat, ſhall be forced to come before his judgment ſeat; They who will not hear his word, ſhall feel his ſword; they who are graceleſs in this day, will be ſpeechleſs in that day. Do you mind me ſirs, at the world's end ſuch will be at their wits end, to ſee the earth flaming, the heavens melting, the ſtars falling, the graves opening, the judgment haſting, the ſun and moon mourning, and Chriſt and his angels a coming; he that comes to raiſe the dead, will alſo come to judge the dead. O ſirs, the great day to great ſinners, will be a terrible day when they ſhall ſee Chriſt coming in the clouds, who had the perſon of a man but the power of God, being crowned with dignity, and guarded with angels, and enraged with anger, and enabled with power, to bring all kings

and nobles, high and low, rich and poor to his bar, and there he will judge them, not by the whiteneſs of their countenances, but by the blackneſs of their conſciences. He that was guarded to the croſs with a band of ſoldiers, ſhall be guarded to the bench with a guard of angels. You that make no account of his coming, how do you think to give an account at his coming? For the Lord's ſake meditate upon judgment; the meditation of judgment firs, may make you judgment proof: They who now judge themſelves in their own private ſeſſions, ſhall not be judged by Chriſt at his public aſſize.

Third, Meditate upon hell which is moſt doleful. O firs, heaven is a place where all is joyful, and hell is a place where all is doleful: In the former there is nothing but happineſs, in the latter nothing but heavineſs, Pſ. ix. 17. "The wicked ſhall be turned into hell." Mark firs, The wicked ſhall be turned into hell. O dreadful place! where the devil is the jailor, hell the priſon, damnation the puniſhment, eternity the time, brimſtone the fire, and men and ſpirits the fuel; to endure this will be intolerable, to avoid it impoſſible. This is the day of God's long-ſuffering; there they may ſuffer, and ſuffer pains without eaſe, and torment with end. Sorrow without ſuccour, and torment without mercy. For the Lord's ſake meditate upon hell. O what hells are there in hell, the loſs of God, of Chriſt, of all good, and endleſs and eaſeleſs remedileſs torments muſt be their portion. O that you would often think of hell, if once thou droppeſt into hell, after a thouſand years you will be as far from coming out as you were at your firſt entrance in. There is a way to keep a man out of hell, but none to get him out again. The wheat and the chaff may both grow together, but they ſhall not both lie together. In hell there

ſhall not be a ſaint among thoſe that are terrified; and in heaven there ſhall not be a ſ[redacted]t among thoſe that are glorified. The ſea of damnation ſhall not be ſweetened with a drop of compaſſion. Will you pity a body that is going to the block, and will you not pity a body that is going to the pit? What a ſad viſitation is that, where the black horſe of death goeth before, and the red horſe of wrath followeth after? O that muſt needs be ſad, when one death comes upon the back of another. A man's condition in this life may be honourable, and yet his ſtate as to another life may be damnable. Poor Lazarus goes to heaven, when rich Dives goes to hell. It is better to go to heaven poorly, than it is to go to hell richly. O ſirs, let us go to heaven by contemplation, that we may not go to hell by condemnation.

Fourth, Meditate upon heaven which is moſt joyful, Mat. xxv. 34. Come ye bleſſed, inherit the kingdom prepared for you. Heaven is a place where all joy is enjoyed, mirth without ſadneſs, light without darkneſs, ſweetneſs without bitterneſs, life without death, reſt without labour, plenty without poverty. Oh what joy entereth into a believer, when he entereth into the joy of his maſter! Who would not work for glory with the greateſt diligence, and wait for glory with the greateſt patience? O what glories are there in glory, thrones, crowns, veſſels, a weight, and a kingdom of glory: here Chriſt puts his grace upon his ſpouſe, but there he puts his glory upon his ſpouſe. In heaven the crown is made for them, and in heaven it ſhall be worn by them. In this life believers have ſome good things, but the reſt and the beſt are reſerved for the life to come. O ſirs! meditate upon heaven, the meditation of

heaven will make us heavenly : heaven is not only a poſſeſſion promiſed, but a poſſeſſion purchaſed, when our contemplations and converſations are in heaven, then we enjoy heaven upon earth ; to be in Chriſt is heaven below, and to be with Chriſt is heaven above; There cannot be a better thing for us than to be with the beſt of beings. To me to live is Chriſt, and to die is gain, Phil. i. 21. Paul was contented to ſtay a while out of heaven that he might bring other ſouls into heaven, his life to them was moſt uſeful, but his death to him was moſt gainful. Let our condition be never ſo great, it is hell without him ! And let our condition be never ſo bad, it is heaven with him. I had rather be in hell with Chriſt, than in heaven without Chriſt ſaith Luther. Indeed hell itſelf would be heaven if God were in it, and heaven would be hell if God were from it. That which makes heaven ſo full of joy is, that it is above all fear ; and that which makes hell ſo full of horror is, that it is below all hope. The veſſel of grace ſhall ſwim in the ocean of glory. Here all the earth is not enough for one man ; but there one heaven is enough for all men. A believer ſhall ſee with an eye that is purified, what he ſhall ſhortly ſee with an eye that is glorified. We may talk of the greatneſs of our crowns, but we ſhall never know the weight of our crowns till they be ſet on our heads. That is the ſecond.

III. Set the watch of your lives by the ſun of righteouſneſs, Mal. iv. 2.

Live in print and keep the copy of your life from blots and blurs that the character thereof may be read by all, and bring up the bottom of your lives to the top of your lights. Then only doth the watch of your lives move with uprightneſs, when it is ſet by the beams of the ſun of righteouſneſs. The

grace of God that bringeth ſalvation hath appeared to all men : teaching us to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world." Titus ii. 11, 12.

They who will not ſubmit to graces teaching, ſhall never enjoy graces ſalvation. Oh, live ſo that the word which hath brought ſalvation to your ſouls may bring your ſouls into ſalvation ; that you may be ſuch jewels of grace, as ſhall be locked up in the cabinet of glory. The Father of light takes no pleaſure in the childen of darkneſs . "Let your light ſo ſhine before men," Math. v. 16. We muſt firſt ſhine in grace before we can ſhine in glory. They who look for a heaven made ready, ſhould live as if they were in heaven already.

There are four things that make up a new creature, 1 Light, 2 Life, 3 Holineſs, and 4, Good works. The children of light muſt put on the armour of light.

I cannot but ſadly reflect on the inconſtancy of rotten profeſſors : An applauded Chriſt ſhall have many Hoſanna's but a condemned Chriſt ſhall have many crucifiers ; But a true believer can as well go with Chriſt to the tree where he is to be crucified, as he can go with Chriſt to the throne where he is to be glorified. O how unanſwerable are the lives of ſome profeſſors to the light of profeſſors ? They know much but do little. They know the good they are to do, but they do not the good they know. They ſpeak of things above, but they love and follow after things below. A man is not what he ſaith, but he is what he doth ; to ſay what we do, and not do what we ſay, is but to undo ourſelves by doing. Take heed ſirs, that you do not take yourſelves to hell with heavenly words. What is the great prejudice that the world hath againſt profeſſors, but this,

that they who profeſs againſt pride more than others, are themſelves as proud as others. They profeſs againſt covetouſneſs more than others, but are themſelves as covetous as others: They often meet together to be better, but they are never the better for their often meeting together. Do but take away their profeſſion, and take away their religion, they have nothing of the ſhape but the ſkin, they are better in their out-ſide than they are in their in-ſide.

O ſirs, if ungodlineſs be evil, why do ye ſo much profeſs it? And if godlineſs be good, why do ye ſo little practiſe it? Either take Chriſt in our lives, or caſt Chriſt out of your lips; either obey his commandments more, elſe call him Lord no more; either get oil in our lamps, elſe caſt away your lamps. To be a profeſſor of piety and a practiſer of iniquity, is abomination unto the Lord. Some would not ſeem evil, and yet would be ſo; others would be good, and yet would not ſeem ſo: Either be what thou ſeemeſt, or elſe ſeem what thou beeſt. There are many that bluſh to confeſs their ſins, that did never bluſh to commit their ſins. There is nothing done in vain, but that is vainly done. O chriſtians bring your lights to the light. What darkneſs can obſcure them who have a ſun above them? Believers when their candle is put out, they can fetch light from the ſun of righteouſneſs. The nearer you are to ſuch a ſun, the clearer will be your light. Oh, chriſtians, you are never the better of your lights, if you are not made better by your light; he that ſins againſt his light will at laſt ſin away his light. If thy light do not put ſin and the world under thy feet, it will never put a crown of glory on thy head. This is the third.

IV. Be willing to want what God is not willing to give.

As God hath never the leſs for the mercies he giveth, ſo he hath never more for the duty he receiveth. Man is ſuch a debtor to God, that he can never pay his due to God. We are ſo far from paying of the utmoſt farthing, that at the utmoſt we have not a farthing to pay. There is no man but hath received more good than he deſerveth, and done more evil than he hath ſuffered: Therefore he ſhould be contented, though he enjoy but little good, and not diſcontented though he ſuffered much evil. Let us therefore be contented, 1 Tim. vi. 8. A Chriſtian is to ſubmit to the will of God's diſpoſing, as well as to the will of God's commanding; that man obtains his will of God, who ſubmits his will to God. A gracious heart ſhould never be out of heart, becauſe he hath ſaid, I will never leave thee nor forſake thee, Heb. xiii. 15. He that hath ſaid it, will not unſay it, therefore take up your contentment in God's appointment. We are not to be troubled for this, that we have no more from God but we are to be troubled for this, that we do no more for God. A chriſtian though he hath a will of his own, yet it becometh not a chriſtian to do his own will; contentment without the world, is better than the world without contentment. Chriſtian, get a holy heart, and thy eſtate on earth ſhall be tranſcendent, yea thy eſtate on earth ſhall be ſufficient: chriſtian, is not God willing to give the riches? O then be thou willing to want riches. Is not God willing to give the health? O then be thou willing to want health. Is not God willing to give thee children? O then be thou willing to want children. Is not God willing to give thee thy deſire of this thing or that thing?

O be thou willing to want that thing, we many times ſtand in our own light. Never were any ſaints their own carvers, but before they had done, they cut their own fingers: Lot (you know) was put to his own choice, and choſe Sodom, but ye know how it fell out; it was not long before Sodom was burnt, ſo Rachel ſaid give me children or elſe I die, and ſhe had a child and it coſt her her life. Abraham deſired the life of Iſhmael, but he had but little comfort of him all his days. Therefore dear chriſtian, ſubmit thy will to God's will. That ſoul ſhall have his will of God that deſires nothing but what God will. Do but take care of that all which belongs to God, and God will take care of all that which belongs to you.

It is nothing but reaſon that God ſhould fall out with them in the courſe of his providence, that fall off from him in the courſe of his obedience. Wicked men make the world their treaſure, and God makes the world their torment: When they want eſtates, they are troubled with them; and when they have eſtates, they are troubled for them. Murmuring perſons think every thing too much that is done by them, and every thing too little that is done for them. God is ſo far from pleaſing them with his mercy, as they are from pleaſing God with their duty. It is unthankfulneſs that is the cauſe of the earth's unfruitfulneſs. Did a man believe that the Lord would not fail in his body, how carefully would he look after his ſoul? It is only the chriſtian man, that is the contented man, he doth not quarrel with God for mercies denied, but bleſſeth God for mercies beſtowed. The higher a chriſtian is raiſed above the things of the earth, the more he is raviſhed with the joys of heaven. That is the fourth.

V. Crucify your ſins, that hath crucified your Saviour.

They that are Chriſt's, ſaith St. Paul, have crucified the fleſh with the luſts thereof. Did the rocks rent when Chriſt died for our ſins, and ſhall not our hearts rent that have lived in our ſins? O the nails that pierced his hands ſhould now pierce our hearts. They ſhould wound themſelves with their ſorrows, who have wounded him with their ſins; that they who grieved his ſpirits, it ſhould grieve their ſpirits. Oh! that ever I ſhould be ſo bad a child to him, that have been ſo good a Father to me! Our ſins have been our greateſt terror, and our Saviour hath been our choiceſt helper.

O put ſin to death, that was the cauſe of Chriſt's death; if one ſhould kill our father, would we hug him and embrace him as our friend, let him eat at our table, and not rather hate and deteſt the very ſight of him. If a ſnake ſhould ſting thy dearly beloved ſpouſe to death, wouldſt thou preſerve it alive, warm it at the fire; hug it in thy boſom and not rather ſtab it with a thouſand wounds? And were not our ſins the cauſe and inſtruments of Chriſt's death: Were not they the whips that ſcourged him, the nails, the cords, the ſpear, the thorns that wounded him, and fetched the heart-blood from him, and can we love our ſins that killed our Saviour? Can a ſpouſe love her huſband, and her heart embrace an adulterer? We complain of the ſins of Judas and of the Jews, and ſeem to hate them, and ſpit at their mention; and can we love our Judas' ſins that ſet them all on work and put Chriſt to death? And yet how many are there that had rather have ſinful-ſelf ſatisfied, than to have ſinful-ſelf crucified. Oh, ſin is that mark at which all the arrows of vengeance are ſhot: Were it not

for ſin, death would never have had a beginning, and were it not for death, ſin had never had an ending. Man began to be ſorrowful, when he began to be ſinful. The wind of our luſt blowed out the candle of our lives. If man had nothing to do with ſin, death had nothing to do with man.

Oh ! did ſin bring ſorrow into the world ? O then let ſorrow carry ſin out of the world. Of all evils ſin is the greateſt evil, Rom. vi. 23. "The wages of ſin is death." O it is worſe than puniſhment, baniſhment and impriſonment ; ſin killeth both body and ſoul ; it throws the body into cold earth rotting, and the ſoul into hot hell burning. O ! for the Lord's ſake think of this, and weep for this betimes. Let the cry of your prayers out-cry the cries of your ſins.

Nothing can quench the fire that ſin hath kindled but the water which repentance hath cauſed. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from our ſins, 1 John i, 11. A ſaint is not free from ſin, that is his burden ; A ſaint is not free to ſin, that is his joying ; ſin is in his ſoul, that is his lamentation. His ſoul is is not in ſin, that is his conſolation. If you will not ſin in your grief, then grieve for your ſins. This is the fifth.

VI. Do you bleſs God moſt who are moſt bleſſed. God is good too all, but to Iſrael he is truly good, even to ſuch as are of a clean heart, Pſal. lxxiii, 1. They can never ſpeak enough of God, who have taſted the goodneſs of God : It is but reaſon that they ſhould bleſs moſt, who are the moſt bleſt.

They who hold the largeſt farms muſt pay the greateſt rent. Differing mercies call for different duties. It is very meet that he ſhould be magnified by us, that makes us meet to be glorified with him.

O Chriſtian, if he hath called you out of your marvellous darkneſs into his marvellous light, you ought to ſhew forth his marvellous praiſe, 1 Peter ii. 9 "But you are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, that you ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light." Men ſhould not glory in what they have received, but they ſhould give glory for what they have received; the glory of God muſt be the golden butts, at which all the arrows of duty are ſhot. Grace in our hearts is like the ſtars in heaven, ſhineth not by their own ſpendor, but by the borrowed beams from the ſun of righteouſneſs; giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light. Col. i. 12.

As the beſt of means ſhould make us fruitful, ſo the beſt of mercies ſhould make us thankful. Shall a ſaint find God a maſter that is bountiful, and ſhall not God find a ſaint a ſervant that is dutiful? If he gives us any enjoyment, it is but for his own entertainment. He ſhall never want mercy who doth not play the wanton with mercy. To bleſs God for mercies is the way to increaſe them: to bleſs God for miſeries is the way to remove them. No good lives ſo long as that which is thankfully improved: No evil dies ſo ſoon, as that which is patiently endured. O chriſtians! give all your glory unto him who hath given all his glory unto you, and do as thoſe glorified ones do in glory. "The four and twenty elders fell down before him that ſat on the throne, and worſhipped him that liveth for ever and ever, and caſt their crowns, before the throne, ſaying, Thou art worthy, O Lord, to receive all glory, and honour, and power for thou haſt created all things, and for thy pleaſure they were and are creat-

ed." Rev. iv. 10, 11. All you have is derived from God, let all you have be returned to God. The more God's hand is enlarged in the bleſſing of us, the more our hearts ſhould be enlarged in the bleſſing of God. O believers! he hath frowned upon others, but he hath ſmiled upon you, he hath paſt by others doors, and knocked at your doors, he hath made you light when others are dark, he hath made you living, when others are dead; he hath made you heirs of glory when others are children of wrath, he hath made you ſons when others are ſlaves, he hath made you higher than angels, when others are no better than devils. This he hath done and more for you who are believers. Now have you not great cauſe to bleſs God? Whilſt man is a bleſſing of God for his mercies, God is a bleſſing of man with his mercies. Can you find me out that good that is not given to you, or that evil that is not forgiven in you? God he deſerves more from every chriſtian, then he demands from any chriſtian. Where this ſun of mercy ſhines hotteſt, there the fruits of grace ſhould grow faſteſt. This is the ſixth.

VII. Fear not the fear of men.

Wicked men muſt not be feared, though they be never ſo mighty; nor followed, though never ſo many: Fear not them that can kill the body, ſaid our bleſſed Saviour, and can do no more. Matth. x. 28. If a righteous Cauſe bring us into ſuffering, a righteous God will bring us out of ſuffering. If we ſuffer for well-doing, we do well in ſuffering. Shall we ceaſe to be profeſſors, becauſe others will not ceaſe to be perſecutors. If ye ſuffer for well-doing, ſaith the ſcriptures, ye are happy. What, are we members of Chriſt, and yet afraid to be martyrs for Chriſt? what are the children of God afraid

of the children of the devil? Are the children of light afraid of the children of darkneſs? The children of heaven afraid of the children of wrath? What though you be weak, your king is ſtrong? What, though you be lambs amongſt wolves, your Captain is the lion of the tribe of Judah? What, though you have no power, Chriſt hath all power given him both in heaven and earth. Mat. 28. 18.

The fear of perſecution is more than perſecution. He that loſeth a baſe life for Chriſt, ſhall find a better life in Chriſt. Perſecution, though it brings death in one hand, yet it brings life in the other; though it kills the body, it crowns the ſoul; it ſends the body to duſt, and the ſpirit to reſt; the worſt they can do againſt you, is the beſt they can do for you; the worſt they can do is but to ſend you out of the earth, and the beſt they can do for you is but to ſend you up to heaven. They take a life from you which you cannot keep, and beſtow a life on you which you cannot loſe; if they be bleſſed who die in the Lord, Oh how bleſſed are they that die for the Lord. Do wicked men glory in that which is their ſhame, and ſhall we be aſhamed of that which is our glory? It is an honour to be diſhonoured for Chriſt. What, is ſhort happineſs attended with everlaſting miſery, to a ſhort miſery attended with an everlaſting happineſs?

O how clear will the ſun of righteouſneſs ſhine, when thoſe dark clouds are blown over.

What, if they threaten you with preſent death, doth not God alſo threaten you with everlaſting death? If you be not ruled by him, whoſe threatning ſhould you fear? Is man more terrible then God? Is death more dreadful then hell? God hath ſaid, Fear not man, who art thou that ſhould be afraid of a man that ſhall die, and of the ſons of men that ſhall

be made as the graſs. Iſai. li. 12. Do you ſee chriſtians, God would not have you to be afraid of man: He that is afraid of man, is afraid of graſs: Fear thou not, for I am with thee, be not diſmayed, for I am thy God I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs. Iſa. xli. Let but profeſſors do their beſt, and then let the world do their worſt. That's the ſeventh.

VIII. Cleave the cloſeſt to that truth which is the choiceſt.

Firſt. Be for hearing and doing both, but for doing more; he that doth moſt, ſhall receive moſt. Chriſtians, the more glory you bring to God, the more glory you ſhall have from God. O how abundant ſhould they be in the work of the Lord, that know their labor is not in vain in the Lord? 1 Cor. xv. 58.

Secondly. Be for knowledge and practice both, but for practice more. Alas! what is it to be a Chriſtian, no farther than a few good words will go? I tell you, ſirs, good words without good works, will never turn to a good account. Holy ſayings, without holy doings, will never conduct your ſouls to a holy place.

3dly. Be for gifts and graces both, but for grace more: a heart ſanctified, is better than a tongue ſilvered. Grace brings Chriſt and thy ſoul together, and unites them together. Without grace there may be a knowledge that is ſeeming, but without grace there can be no knowledge that is ſaving.

Fourthly. Be for credit and conſcience both, but for conſcience more. Where there is a pure conſcience, there will be a pure converſation. As no flat-

tery can heal a bad conſcience, ſo no cruelty can hurt a good conſcience.

Fifthly. Be good in good and bad times too, but in bad more. To be good at all times is a Chriſtian duty; but to be good in bad times is a Chriſtian's glory. You cannot tread in the ſteps of our Saviour, but you will taſte the cup of our Saviour: any man, ſaith the Apoſtle, that will live godly in Chriſt Jeſus, muſt ſuffer perſecution.

Sixthly. Be for body and ſoul both, but for ſoul more. O how careful are men for their bodies, but how careleſs for their ſouls! they are true to the part which is without, but falſe to that part within. So if they may have but ſomething of the world in their hands, they care not though they have nothing of heaven in their hearts. O Chriſtians, our work below is then the beſt done, when our work above is firſt done. The greateſt happineſs of the creature is, not to have the creature for ones happineſs.

Seventhly. Be for peace and truth, but for truth more. Oh Chriſtians, love the truth in truth. Love truth of God in truth; juſtify the truth, and the truth will juſtify you. 'Till you can love the naked truth, you will never love to go naked for the truth. Remember that, I pray, Chriſtians.

Eighthly. Be for life and Chriſt both, but for Chriſt more. Chriſt is ſweeter than wine, better than life: he that came from above, is above all.—He that hath the key of heaven, can only open the door of heaven.

Ninthly. Be for works and faith too, but for faith more. Faith is a grace that is the moſt needful, and a grace that is the moſt fruitful, a faith that worketh not, is a faith that ſaveth not: Nothing

will get up to heaven, Chriſtian, but that which came down from heaven.

Thirdly. Be for public duties and private too, but for private more. Be much in private duties. if you fall ſhort in any, fall ſhort in public duties, and be moſt in private, you that have filled the book of God with your ſins, ſhould fill the bottle of God with your tears.

Eleventhly. Be for form and power both, but for power more, I ſay but for power more, Chriſtians, alas! what is the form without the power?—They give God the cap and knee, and give up themſelves to all manner of abominable wickedneſs. O Chriſtians I ſay, be for power, be ſure you look to that, that ye be for the power of godlineſs, more than the form of godlineſs.

Twelfthly. Seek to pleaſe men and God both, but rather God, to be in favor with them that are out of favor with God, to be well ſpoken of by them who are evil ſpoken of by God, is rather a reproach than an honor. If there be no fellowſhip between Chriſt and you in holineſs, there will be no ſociety between Chriſt and you in happineſs. This is the eighth.

IX. Acquaint yourſelves with yourſelves.

The trial of yourſelves is the ready road to the knowledge of yourſelves. No man begins to be good 'till he ſees himſelf to be bad. 'Till you ſee how foul your faces are, you will never pay tribute to Chriſt for waſhing of them. He can never truly reliſh the ſweetneſs of God's mercies, who never taſted the bitterneſs of his own miſery. The bottom of our diſeaſe lieth here, that we ſearch not our diſeaſe to the bottom. He that truſteth to his heart, is a fool, and yet ſuch fools are we, that we truſt our hearts. The converſation may be civilized, when

the affections are not ſanctified. A man may be acquainted with the grace of truth, who never knew the truth of grace, therefore examine yourſelves and prove yourſelves, 1 Cor. xii. 5. Whether ye be in the faith or no; or whether the faith be in you, or no. See whether your hearts be the cabinet of ſuch a jewel, for want of this many are like travellers, ſkilled in other countries but ignorant in their own. Many have their evidences of grace to ſeek where they ſhould have their evidences of grace to ſhow. O beloved, I beſeech you with beſeeching, be more in ſearching of your own hearts. It is of greater concernment to know the ſtate of your hearts, than to know the ſtate of all your eſtates. A man may profeſs like a ſaint. You cannot always tell what o'clock it is in a man's breaſt by the dial of his countenance. The humbleſt look is ſometimes linked to the proudeſt heart.

Believers, for the Lord's ſake, conſider well theſe three things. Firſt, What you are in the ſtate of nature. 2. What you are in in the ſtate of grace. 3. What you ſhall be in the ſtate of glory.

O! Methinks you ſhould think of this, what you were, are, and what you ſhall be. Converſion beginneth in conſideration. Grace as it makes our comforts ſweeter, ſo it makes our crown greater.—Beloved, for God's ſake, for your own ſoul's ſake, acquaint yourſelves with yourſelves, the readieſt way to know whether or no you are in Chriſt, is to know whether or know Chriſt be in you; for the fruit is more viſible than the root. The tree of righteouſneſs is known by the fruits of righteouſneſs, Mat. vii. 20. The tree is known by his fruit, ſaid our Lord Jeſus Chriſt, if you would know the heart of your ſins, you muſt then know the ſins of your

hearts. Will you remember that, Chriſtians? "For out of the heart," ſaith our Lord, "proceed evil thoughts, murders, adultery, and fornication, and blaſphemy," Mat. xv. 10. Many have paſſed the rocks of groſs ſin, that have been caſt away upon the ſands of ſelf-righteouſneſs, if you be found in your righteouſneſs, you will be loſt in your righteouſneſs: he that hath no better righteouſneſs than what is of his own providing, ſhall meet with no bigger happineſs, than what is of his own deſerving. That is the ninth.

X. Do good in the world, with the goods of the world.

It is better to ſpend your time in doing good, than in getting goods; for the goods we get, we muſt leave; but the good we do will never leave us, Rev. xiv. 14. They ſhall reſt from their labors, and their works follow them. The ambitious man ſhall leave all his greatneſs behind him, when the religious man ſhall carry all his goods with him. Dives, his charity was very cold, and he found the flames of hell very hot.

There is not a drop of water for ſuch Dives's in hell, that have not a crumb of bread for ſuch Lazarus's on earth. Dives denied Lazarus a crumb of bread, and therefore Lazarus muſt not bring him a drop of water. He that will ſhew no mercy, ſhall have no mercy ſhewed him. Let charity be your ſhop to trade in, and eternity ſhall be your bed to reſt in. Be a father to all in charity, and a ſervant to all in humility: Do much good and make but little noiſe: every grace that is more exerciſed, ſhall be more glorified: the more good ye do for God, the more good ye ſhall receive from God. As the poor cannot live without your mercy on earth, ſo without God's mercy you ſhall not live in heaven. He

that gives to the poor ſaints for Chriſt's ſake, ſhall be rewarded by Chriſt, for the ſaints ſake, Mat. xxv. 36——40. "I was naked and ye clothed me; I was ſick and ye viſited me; I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungered, and fed thee? Or thirſty and gave thee drink? When ſaw we thee a ſtranger, and took thee in? Or naked and clothed thee? Or when ſaw we thee ſick or in priſon, and came unto thee? And the King ſhall anſwer and ſay unto them, verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe, my brethren, ye have done it unto me."—— The more you diſburſe for Chriſt on earth, the greater ſums of glory you ſhall receive from Chriſt in heaven: the crop that is ſown in mercy, ſhall be reapt in glory.

As we muſt lay all out in the cauſe of God, ſo we muſt lay down all for the cauſe of God. That which is caſt in Chriſt's treaſure by the way, is not caſt away: mercy is ſo good a ſervant, that it will never let its maſter die a beggar, though it make your pockets lighter, yet it will make your crown greater. O that God would give the rich ſo much! and O that the rich ſhould give the poor ſo little! Some ſay that the barreneſt ground is neareſt to the richeſt mines. It is too true in a ſpiritual ſenſe.—How many rich men, though their eſtates be like a fruitful paradiſe, yet their hearts are like a barren wilderneſs? They have much of the earth in their hands, but nothing of heaven in their hearts.—— They be rich in goods, but not in goodneſs: I wonder that ſuch worldlings do not tremble at theſe ſayings, Mat. xxv. 41—46. "Then ſhall he ſay alſo to them on the left hand, depart from me ye curſed into everlaſting fire, prepared for the devil and his angels: for I was an hungered and ye

gave me no meat : I was thirſty and ye gave me no drink : I was a ſtranger and ye took me not in : naked and ye clothed me not : ſick and in priſon, and ye viſited me not. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungered, or a-thirſt, or a ſtranger, or naked, or ſick, or in priſon and did not miniſter unto thee ? Then ſhall he anſwer them, ſaying, verily I ſay unto you, inaſmuch as ye did it not to one of the leaſt of theſe, ye did it not to me. And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal." O that men ſhould be ſo much miſtaken with their riches, who muſt ere long be taken from their riches ! As you brought none of your coin into the world with you, ſo you ſhall carry none of it out of the world with you. In the world you find it, and in the world you ſhall leave it, to whom you know not, it may be to them you would not. Did but ſome rich men know before their death, how their gold and ſilver ſhould be ſpent after death, they would wiſh it back again at the mines, from whence it came. O ye rich men, I ſay unto you, do good in the world with the good of the world ; it is a greater honor to give like a Prince, than live like a Prince. It is better to have a heart, and not wherewith, than to have wherewith, and not have a heart. Give and it ſhall be given you, your charity ſhould ſeek the poor, before the poor ſeek your charity.— He that ſheweth mercy when it may be beſt ſpared, ſhall receive mercy when it ſhall moſt be needed. That is the tenth.

XI. Improve that time which will be yours but for a time : Time ere long ſhall be to you time no longer, Rev. x. 6.

Opportunities are for eternity, but opportunities are not to eternity ; Chriſtians, remember that, the

race is ſhort in which you run, but the prize is great for which you run. As you have not a leaſe of your lives, ſo you have not a brace of your lives. Had we not need to take heed how we ſhoot, that have but a ſingle arrow to direct to the mark? no time is ours but what is preſent: and this is as ſoon paſt as preſent; nature's womb often proves nature's tomb.

O! conſider how much of your time is gone, and yet how little of your work is done; ſhall your reſt ſteal away one half of your time, and your luſts the other? O what enemies are they to themſelves that of all their days allow themſelves not one? your work is great, and your time is ſhort; you have a God to honour, a Chriſt to be believed in, and a ſoul to ſave; you have a race to run, and a crown to win, a hell to eſcape, and a heaven to make ſure; you have many ſtrong corruptions to weaken, and many weak graces to ſtrengthen; you have many temptations to withſtand, and many afflictions to bear: you have many mercies to improve, and many duties to perform; therefore endeavour to improve your time. All the time God allows us, is little enough to perform the taſk which he allots us: therefore, dear Chriſtians, redeem the time, Eph. v. 16. "Redeem the time, becauſe the days are evil. If much of your time be paſt, let no more of your time be waſted: How much the longer our time hath been the ſhorter our time ſhall be. Oh! that every ſtep your ſouls take, might be toward heaven; and that you would make ſure of God to day, becauſe next day you are not ſure of yourſelves. For the Lord's ſake improve your time; for your ſoul's ſake redeem the time. The Lawyer will not loſe his term, the Waterman will not loſe his tide, the Tradeſman will not loſe his exchange time, the Huſbandman

will not loſe his ſeaſon, and will you loſe your precious ſeaſon? If you loſe your ſeaſon you loſe your ſouls; know that there is but one heaven, and miſs of that where will you take up your lodging, but in hell. There is ſetting up under ground, for thoſe that have loſt their time above ground: The great hindrance of well living, is the expectation of long living. Many think not of living any better, till they think of not living any longer. O how juſt is it that they ſhould miſs of heaven at the laſt? Now is the time of grace to accept of you, and now is the time for you to accept of grace, to day, to day, to day ſaith God thrice in one chapter, Heb. iv. 7. To day, in the 7 verſe, To day, in the 13 verſe, To day, in the 15 verſe. Oh, but ſinners ſay to morrow, to morrow, to morrow. Alas! Sirs, one to-day is better than two to-morrows: This day is thy living day to morrow may be thy dying day, and therefore for the Lord's ſake put it not off. Now if ever, now for ever, now or never, up and be doing leſt you be for ever undone. This is the eleventh.

XII. Learn humility from Chriſt's humility, learn of me, for I am meek and lowly in heart, and you ſhall find reſt to your ſouls, Matth. xi. 29.

Humility makes a man like an angel, and for want of it angels were made devils; proud ſinners be fit companions, for none but proud devils. The moſt lovely profeſſor is the moſt lowly profeſſor. A believer is like a veſſel at ſea, the more it fills the more it ſinks. None ſo humble upon earth, as thoſe that live higheſt in heaven; do but ſee how one of the beſt of ſaints looks upon himſelf as one of the leaſt of all ſaints. Unto me who am leſs than the leaſt of all ſaints, ſaid great Paul, Eph. iii. 8. The moſt holy men be always the moſt humble men: Where

humility is the corner ſtone, there piety is the top-ſtone. It is good to have true thoughts of ourſelves. The cloth of humility ſhould always be worn on the back of Chriſtianity.

God Almighty hath two houſes in the which he dwells, his city-houſe, and his country-houſe; his city-houſe is his heaven of heavens, and his country-houſe is the humble and lowly heart, If. lvii. 15. I dwell in the high and holy place, That is in heaven God's city-houſe, and with him that is of contrite and humble ſpirit, that is, his country-houſe; humility is a Bethel for God's dwelling place, pride is a Babel of the Devil's building. If you do not keep pride out of your ſouls and your ſouls out of pride, pride will keep your ſouls out of heaven. I will not ſay a poor man is never proud; but I will ſay a proud man is never good. God reſiſteth the proud, James iv. 16. 'God reſiſteth the proud, but giveth grace to the humble.' The face of proſperity ſhines brighteſt through the maſk of humility. Of all the garments, humility beſt becomes Chriſtians and moſt adorns their profeſſion. God will not endure that any man ſhould think well of himſelf but himſelf. A Chriſtian ſhould look with one eye upon grace to keep him thankful, and with the other eye upon vice to keep him mournful. When you begin to grow proud of your glittering feathers look down upon your black feet, Rev. iv. 10. 'The four and twenty elders fell down before the throne, and caſt down their crowns before him that ſat upon the throne.' The only way of keeping our crowns on our heads, is the caſting them down at his feet. Alas! Sirs what are ye proud of, are ye proud of your riches, of your honors, and your relations, or beauty, or ſtrength, or life? Alas! alas! theſe are poor low things to glory in. When men glory in

their pride, God ſtains the pride of their glory. O go to the graves of thoſe that are gone before you, and there ſee, are not their bones ſcattered, their eyes waſted, their fleſh conſumed, their mouths corrupted. Where are now thoſe ruddy lips, lovely cheeks, fluent tongues, ſparkling eyes, comely noſe, are they not all gone as a dream? And where will you be e'er long? And will you be proud of theſe things? An humble heart knoweth no fountain but God's grace, and an upright man knoweth no end but God's glory. That is the twelfth.

XIII. Be Upright Chriſtians.

The goſpel does not only require that we ſhould be excellent Chriſtians, but that we ſhould be diligent Chriſtians. The more glorious diſpenſations you live under, the more glorious converſations you ſhould have. Spiritual actions will make you look freſh in the eyes of ſpiritual Chriſtians. The more you have of God in you, the more you ſhall have of good with you. The clearer the lamp of grace burneth on earth, the uprighter the ſun of glory ſhall ſhine in heaven. We live by dying to ourſelves, and die by living in ourſelves. Chriſtians ſhould be burning lamps, as well as ſhining lamps. Should we walk in darkneſs, whoſe Father is light? Shall the tongue be found lying ſo conſtantly to man, that was found praying ſo earneſtly to God! Or thoſe be found gazing on ſinful objects, that were found reading of ſacred oracles? Shall ſuch as have received Chriſt's preſs money, fight under ſatan's colours? Beloved, either let your works be according to your profeſſion, or elſe your profeſſion be according to your works. Never put on the fair ſuit of profeſſion, to do thy foul work of corruption; Never put on Chriſt's livery, and do ſatan's drudgery: 'Let every one that names the name of the

Lord depart from iniquity. Not every one that ſaith to me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my Father, which is in heaven, Mat. vii. 21, 22. O that men's tongues ſhould be larger than their hands! in words they profeſs him, but in works they deny him. Many ſet a crown of glory on the head of Chriſt by a good profeſſion, but place a crown of thorns on the head of Chriſt by an evil converſation. 'They feared the Lord, but ſerved their own gods.' 2 Kings xvii. 13.

Alas! beloved, what good will your profeſſion do you, if you do not make good your profeſſion? It is better never to ſhine, than not to be gold: either take oil in your lamps or throw away your lamps. The almoſt Chriſtian ſhall be but almoſt ſaved. Therefore my brethren let me beſeech you, be altogether Chriſtians, be right upright Chriſtians, be ſincere Chriſtians, be as godly as the godly. Holy David tells, Pſ. xv. 2, 3, 4. Who is the upright man, who is the right upright Chriſtian? 'he that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth from his heart, he ſhall dwell in the tabernacle,' and ſo he goes on. If you would keep yourſelves unſpotted from the world, you muſt keep yourſelf unſpotted in the world. O be not vain in a vain world. The looſe walking of Chriſtians, are the reproaches of Chriſtians. Were Abraham now on earth who is in heaven, how would the Father of the faithful bluſh to ſee their actions, they ſtile themſelves his off-ſpring? there be ſome men who think themſelves too good to go to hell, and God thinks them too bad to go to heaven. Noah was a juſt man and perfect in his generation, Gen. vi. 9. He was not a ſinner amongſt thoſe that were ſaints, but a ſaint among thoſe that were ſinners; he walked with God

when others walked in iniquity. He was a juſt man like unto God, that there was never another man like unto him.

The primitive Chriſtians were the beſt Chriſtians, they knew little but did much; we know much, but do little. O! ſirs, if the ſervice of God be bad, why do you ſet forth in it? Be altogether Chriſtians, or elſe be no Chriſtians. It is good to profeſs but it is better to practice; yea, of the two practice without profeſſion is better than profeſſion without practice. We muſt not be offended at the profeſſorsof religion, becauſe they are not religious that make profeſſion. Tho' there be many profeſſors that are not believers yet there are no believers but are profeſſors; Chriſtians when you make a good profeſſions, be ſure to make your profeſſion good. That is the thirteenth.

XIV. Let it be thy art in duty, to give GOD thy heart in duty.

My ſon, give me thy heart, Prov. xxiii. 26. You ſee God calls for the heart, the heart is that field from which God expects the moſt plentiful crop of glory, God bears a greater reſpect to your hearts, than to your works. God looks moſt when men look leaſt: If the heart be for God, then all is for God; our affections, wills, deſires, time, ſtrength, tears, alms, prayers, eſtates, bodies, and our ſouls, for the heart is the fort-royal that commands all the reſt. The eye, ear, hand, tongue, head, foot, the heart commands all theſe. Now if God hath the heart he hath all; if he hath not the heart he hath none, the heart of obedience is the obedience of the heart, as the body is at the command of the ſoul that rules it, ſo ſhould the ſoul be at the command of God who gave it, 1 Cor. vi. 20. Ye are bought with a price, ſaith the apoſtle, therefore glorify God in your bodies, and in your ſpirits. He that is all

in all in us, would have that which is all in all in us. The heart is the preſence chamber, where the king of glory takes up his lodging. That which is moſt worthy in us, ſhould be given to him that is the moſt worthy of us. The body is but the cabinet, the ſoul is the jewel, the body is but the ſhell, the ſoul is the kernel. The ſoul is the breath of God, the beauty of man, the wonder of Angels, and envy of devils. The devil knows if there be any good treaſure, it is in our hearts: and would fain have the key of this cabinet that he might rob us of our jewel. The devil would fain have the key of the heart. As we commit an eſtate into the hands of men, ſo we ſhould commit ourſelves into the hands of God. But alas! Man hath no mind to give what God hath a mind to have. This people draw near to me with their mouth, and honor me with their lips; but their hearts are far from me, Mat. xiii. 15.

Alas! too, too often have we our hearts to ſeek when we come to ſeek God. You may keep your duty to yourſelves, if you do not give your heart to him. A duty that is heartleſs, is a duty that is fruitleſs. You can never give God the heart of your ſervice, if you do not give him the heart in your ſervice. That heart ſhould be the firſt that comes into duty and the laſt that goes out of duty. Good words without the heart are but flattery, and good works without the heart are hypocriſy. Beloved for your poor ſouls ſake, let words and works go together, your tongues and hearts go together, your lips and lives go together, your prayers and practice go together, if your duties do not eat out the heart of your ſins, your ſins will eat out the heart of your duties. A dram of matter is better than a flood of words. A heart without words, is better than words

without a heart. A little done with the heart is better than a great deal done without the heart. Nothing takes with the heart of God, but what is done with the hearts of men. He that regards the heart without any thing, regards not any thing without the heart. That is the fourteenth.

XV. Be diligent in the means, but make not an idol of the means.

'Give all diligence to make your calling and election ſure,' 2 Pet. i. 10. It is our preſent buſineſs to make ſure our future bleſſedneſs. When eſtates, honours, life, friends and pleaſures cannot be made ſure, let this be made ſure; for you ſee by daily experience they cannot be made ſure, 2 Tim. vi. 19. 'Lay up for yourſelves a good foundation: ſee what the Apoſtle ſaith, lay up for yourſelves a good foundation.' And why; That you may lay hold on eternal life. There is no landing at the ſhore of felicity, without ſailing in the bark of fidelity, Phil. ii, 12. 'Work out your ſalvation with fear and trembling.' Till you attain to firm ſalvation you will never be free from great temptations. Luke xiii. 14. 'Strive to enter in at the ſtrait gate.' Who would not ſtrive for glory with the greateſt diligence and wait for glory; Pray without ceaſing, 1 Theſſ. v. 17. Pray continually tho' you be not continually at praying; Our daily bread calls for daily prayer. Every day begin the day and end the day with God. Let prayer be your firſt work and your laſt work every day. O Chriſtian! lock up thy heart with prayer, and give God the key: are you called by the name of Chriſt, and will not you call upon the name of Chriſt? Take away ſpiritual breathings, and you take away ſpiritual living. We may pray always and yet not be always at prayer: Chriſtians can never want a praying time,

if they do not want a praying frame. None can pray aright but thoſe that are new creatures. But all ought to pray becauſe they are creatures; a ſpiritual man may pray carnally, but a carnal man cannot pray ſpiritually. Prayer fetcheth an angel out of heaven to fetch Peter out of priſon; he prayed heartily and ſpeeds happily. The gift of prayer may have praiſe from men, but it is the grace of power that hath power with God. Prayer, never did man rightly make it, but God did quickly grant it. No Chriſtian hath ſo little of Chriſt, but he hath matter of praiſing, and no Chriſtian hath ſo much of Chriſt, but he hath matter of praying. Deny not God faith in prayer, and God will not deny a faithful prayer. But then, in the ſecond place, as you muſt be diligent in the means, ſo make not an idol of the means. Take up all duties in a point of performance, and lay them down in a point of dependance. What is hearing without Chriſt, but like a cabinet without a jewel; or receiving without Chriſt, is like an empty glaſs without a cordial; Duty can never have too much of our diligence, nor too little of our confidence. A believer doth not good works to live, but he lives to do good works. It is a bad thing for us to be nothing in ourſelves, and nothing in Chriſt; to undertake all our duties and yet to overlook all our duties: The righteouſneſs of Chriſt is to be magnified, but the righteouſneſs of Chriſtians is not to be mentioned. When we have done all, then ſay, We are unprofitable ſervants, Luke xvii. 20. We owe the life of our ſouls to the death of our Saviour. Duties they are not deſtroyed by Chriſt, but they muſt be denied for Chriſt, we have as much need of the ſpirit to bring up our graces, as we have need of the ſpirit to bring fourth our graces. The clock of our hearts will ſtand ſtill, unleſs he oil the

wheels. Rejoice in Jeſus Chriſt and have no confidence in the fleſh. Good works are ſo indigent, as none can be ſaved by them, and yet they are ſo excellent as none can be ſaved without them. Duties, if Chriſt breathe not in them, a Chriſtian grows not under them: We muſt live in obedience. Many live more upon their cuſtoms, than they do upon Chriſt: more upon the prayers they make to God, than upon the God to whom they make their prayers. Duties are but dry pipes in themſelves, though never ſo curiouſly cut out till Chriſt fill them.

XVI. Take nothing upon truſt, but all upon trial.

Though all gold gliſters, yet all that gliſters is not gold: All is not truth, that goeth for truth. 1 John iv. 1. "Try the ſpirit believe not every ſpirit. Mark ſirs, you muſt not believe every ſpirit, but try the ſpirit, whether they be of God or no. 1 Theſſ. v. 21. "Prove all things hold faſt that which is good." Prove all things, that is, try, all things, by the ſcripture. Many hold faſt before they try, but we muſt try before we hold faſt. Alas! there are many in the world, that are like infants that ſwallow all down; all that the nurſe puts into the poor babe's mouth, it ſwallows down: Truly it is ſo with many men and women, what ever men ſay, down it goes, they will not take ſo much pains as to try the ſayings of men by the ſayings of God. O ſay they, the men we hear be honeſt men, able men, learned men; and would you not tell money after them? would you not weigh gold after them? I ſuppoſe you would; and will you take doctrines upon truſt without trial? Who will buy a jewel in a caſe, but a fool? Remember chriſtians, that the whore's cup is gold

without, but poiſon within. Rev. xvii. 4. She had a golden cup in her hand, full of abomination and filthineſs. The cup is of gold, but the poiſon is the rankeſt poiſon. And methinks, this cup is much cuped about. The learned men be grown wiſe that they have almoſt made all the world fools. 2 Pet. ii. 1. "As there were falſe prophets among the people, ſo there muſt be falſe teachers alſo among you." And, Oh that there were not too many falſe teachers in thoſe days. To counterfeit the coin of heaven, is treaſon againſt the king of heaven; And if this treaſon deſerved hanging, I know who would be hanged next. I have often thought upon Chryſoſtom's ſaying, preaching before a company of miniſters; I profeſs, ſaid he, I do not know whether any clergy-man be ſaved or no. You will ſay this was a ſtrange ſaying of a miniſter to a company of miniſters. Their calling is ſo weighty, their temptations ſo many, and their lives ſo bad: They ſpeak like angels, of light, but they act like angels of darkneſs. O how deſirous are men to draw the faireſt gloves upon the fouleſt hands? Men are better known by what they do than by what they ſay, for they ſay and do not. Therefore beloved believe not their flattering words nor fair ſpeeches, whereby they deceive the hearts of the poor ignorant people. Rev. xvii. 8. Mark the apoſtle, by good works and fair ſpeeches, ſaid he, they deceive the hearts of the ſimple: God may reject them as copper, whom men do adore as ſilver. It is ill dreſſing ourſelves for another world, by the looking glaſs of this world. The ſcriptures doth not only preſent to us what God will do for men but alſo what man muſt do for God. What is the reaſon that there are ſo many ſcribbling profeſſors in the world, but becauſe they write

after such imperfect copies? The generality of persons will rather walk in the way that they must go, than in the way that they best go: Great men's voices are more imitated than poor men's graces: but know, they who follow after others in sinning, are like to follow after others in suffering: We must not walk in the way that hath been gone, but in the way that must be gone. "Be followers of me saith Paul. 1 Cor. xi. 1. As I am of Christ." Where he follows Christ, we must follow him, but if Paul forsake Christ, we must forsake Paul. If we will not have the world to be our leaders, we will be sure to have them to be our troublers: If they cannot seduce us into an evil way, they will oppose us in a good one: If they cannot scorch us with their fire, they will black us with their smoke; speaking evil of you, because you run not to the same excess in riot; because they will not do evil with them, therefore they will say evil of them. But sirs, whatever ye do, follow those that follow Christ. O that they should speak so much of God to others, and act so little for God themselves. Now, beloved, I beseech you, that you would take nothing upon trust, but all upon trial: Try their ways, their doctrines, their sayings, their worship by the word of truth: and if it be according to truth, and agreeable to truth, and bottomed upon truth, then believe and receive it; If not reject and tread it down as dirt under your feet, let it be who will that brings it: Nay, "if an angel from heaven come and preach any other doctrine than the written word declares, let him be accursed." We ought not to receive it, Gal. ii 8. If an angel from heaven said he, bring any other doctrine than what you have received, let him be accursed. And therefore once more let me beseech you for the Lord's sake take nothing upon trust, but all

upon trial. It is a vain thing to ſay it is day, when there is nothing but darkneſs in the ſky. That is the ſixteenth.

XVII. Take theſe reproofs beſt, which ye need moſt: Be not angry with them who tell the truth, nor with the truth that is told you. Gal. iv. 16. Am I therefore become your enemy, becauſe I tell you the truth." He can be no true friend to thee that is a friend to thy ſins; and thou canſt be no friend to thyſelf, if thou art an enemy to him that tells thee of thy ſins. Wilt thou like him the worſe that would have thee to be better? Pſal. cxli. 5. "Let the righteous ſmite me, it ſhall be a kindneſs, and let him reprove me, it ſhall be an excellent oil." You ſee here that the good man is not angry with reproofs, but takes it as kindneſs, it ſhall be a kindneſs and as an excellent oil. But the ſerpent, the more he is ſtirred, the more he gathers, up his poiſon to ſpit at you. If Amos declare the word of the Lord, the land is not able to bear all his words, Amos vii. 20. If John the baptiſt endeavour to take away the life of Herod's ſins, Herod will take away the life of John the baptiſt. Mat. iv. 9. 10. John was beheaded. If the prophet go about to impriſon the kings ſins, he himſelf ſhall be impriſoned. 2 Chron. xvi. 10. "The king was worth with the prophet, and he put him into priſon. Jeruſalem will ſtone the prophets, till ſhe hath not left one ſtone upon another. Oh, that men ſhould be ſo cruel to thoſe that intend their cure! Wicked men cannot endure reproof. You give the phyſician leave to tell you of any diſeaſe that is in your bodies, you give your lawyer leave to ſhow you any flaw that is in your eſtates; you give your horſe keepers leave to tell you the ſurfeit of your horſes; and what, muſt we only flatter you and diſſemble with you, and cry

peace, peace, till your ſouls drop into hell? Oh! we cannot, we will not, we muſt not: "Speak all the words that I have commanded thee, be not diſmayed of their faces, leſt I deſtroy thee before their faces." Jer. i. 17. Speak to their faces, leſt I deſtroy thee before their faces. This is the ſenſe of the words, "Charge them that be rich in the world that they be not high minded." 1 Tim. vi. 17. Great men as well as poor muſt be admoniſted, though they be greater than the miniſters in the world, yet they are no greater than he that ſent the miniſters into the world. But my brethren, there is a great deal of diſcretion to be uſed in reproving. Many check paſſion but with paſſion, and anger with anger: and this is to lay one devil, and raiſe another: Reproof ſhould not be with paſſion, but with compaſſion: not with jeering, but with grieving: not with laughing, but with weeping; I have told you often, and now I tell you weeping; Phil. iii. 18. The apoſtle could not make mention of them with dry eyes. His eyes were wet becauſe their eyes were dry. It is the part of a good man to reprove, though his reproofs be not taken in good part; it is better to loſe the ſmiles of men, than to loſe the ſouls of men. The magiſtrates they look to your peace, the lawyers they look to your bodies, the miniſters to your ſouls. Miniſters muſt draw the ſword of reproof againſt the ſins of men, and ſtrike at them and thruſt at them. Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. Eph. v. 12. Rather reprove them: We muſt not ſuffer wicked men to walk in the devil's works without reproof, we muſt reprove you wiſely, ſincerely, ſharply, and when ye mend your lives, we ſhall mend our language. That is the ſeventeeth.

XVIII. Labour more for inward purity, than for outward felicity.

John vi. 27. "Labour not for the meat that periſheth, but for the meat which endureth, to everlaſting life." That man that is a labouring bee for earthly proſperity, will be but an idle drone for heavenly felicity. Gold in your bags may make you greater but it is grace in your hearts that will make you better. He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith. A heavenly converſation is better than an earthly poſſeſſion: It is a great mercy to have a portion in the world; but to have the world for a portion is a great miſery. Our affections were made for things that are above us, and not for things that are without us. Col. iii. 1, 2. "If ye are riſen with Chriſt, pray mark, what then? Seek the things that are above, where Chriſt ſitteth on the right hand of God, ſet your affections on things above, and not on things on the earth." The things of this life hath not the promiſe of godlineſs, but godlineſs hath the promiſe of the things of this life. Inward piety is the beſt friend to outward felicity, though outward felicity be many times the worſt enemy to outward piety; the ways of iniquity are the ways of beggary. Do you make heaven your throne to ſerve it, and God will make the earth your footſtool to ſerve you. Inward purity is the the ready road to outward plenty. 1 Tim. iv. 8. Godlineſs hath the promiſe of the life that now is, and of that which is to come. O! What an excellent jewel is godlineſs, and who would not part with all for godlineſs? who would not count all other things but dung and dirt to gain godlineſs? But alas! ſome men are ſo in love with their golden bags, that they will ride poſt to hell, if they be well paid for their

pains. They look upon gain, as their higheſt godlineſs, and not upon godlineſs as the higheſt gain. They mind the world that is come, ſo much, as if it would never have an ending; and the world to come, ſo little, as if it would never have a beginning. Any good will ſerve the turn of thoſe who know not the chief good: The things of the world are all the happineſs of the men of this world. Job xxi. 15. What is the Almighty, that we ſhould ſerve him? Or what profit ſhall we have if we pray unto him? O! what wretched worldlings are here? O what pains do men take to cover their fleſh from nakedneſs, when their ſpirits are not clothed with the robes of righteouſneſs.

They are diligent about what is temporal, but negligent about what is ſpiritual, they are careful about dying vanities, but ſlothful about durable excellencies. They feaſt their bodies but ſtarve their ſouls; they lay up treaſures on earth, but none in heaven. O! why do you ſpend your money, I ſay, why, O beloved, do you ſpend your money for that which is not bread? And why do you labour for that which ſatisfieth not? read the text, Iſa. lv. 2. Riches have made many good men worſe, but they never made any bad man better. Uſually the pooreſt on earth, are the richeſt in heaven. If riches could free from hell, O then how few rich men would be damned? He that knocks at the creatures door will find but an empty houſe kept there. O beloved, what is darkneſs to light, what is gold to grace? what is earth to heaven? that you thus neglect the great things, the weighty things, the only things, and buſy yourſelves about toys and trifles, when you have a crown to look after, a heaven to look after, a kingdom to look after.

I beſeech you beloved, labour more for inward holineſs than for outward happineſs? more for the ſeed of grace, than for the bag of gold, more for inward piety, than for outward plenty; more for an heavenly converſation, than for an earthly poſſeſſion, the earth is for a ſaints paſſage, but heaven is for a ſaints portion. O believer, whilſt thou liveſt, thou wilt find godlineſs gainful: and when thou dieſt, thou wilt find godlineſs needful. That is the eighteenth.

XIX. Live in love, and in truth.

1 John 3. 18. "My little children, let us not love in word, neither in tongue, but in deed, and in truth." That love is love indeed, and in truth, let your love chriſtians be ſincere, and not ſelfiſh. Gal. v. 14. "Love thy neighbour as thyſelf." How doſt thou love thyſelf, how dearly doſt thou love thyſelf? Why? ſo thou muſt love thy neighbour, love thy neighbour as thyſelf. He that is not wanting in his duty, is wanting in no duty. It is called an old commandment, and a new commandment. 1 John ii. 7, 8. Love is there called an old commandment, and a new. It is as old as the law of Moſes and yet as new as the goſpel of Jeſus Chriſt. A carnal man may love his friend, but it is a chriſtian man that loves his enemy. He that loved us when we were enemies, commands us to love our enemies. Mat. vi. 44. Love your enemies (ſaith our Lord) bleſs them that curſe you, do good to them that hate you, pray for them that deſpitefully uſe you, and perſecute you: A chriſtian ſhould wiſh well to them who wiſh ill to him.

O! Believer let me beſeech you, let me beg of you for your precious ſouls ſake, to live in love, and to live in truth. Ye are all fellow labourers, fellow-members, fellow citizens, fellow travellers, fellow ſuf-

ferers, fellow heirs, fellow ſervants; and will you not love one another? Remember, Chriſtians, he that would not be his brother's keeper, would be his brother's butcher, Gen. iv. 8. We have all the ſame Father, God, the ſame head, Chriſt, the ſame guide the Spirit: the ſame attendance the angels; the ſame grace, faith; the ſame title, Son; the ſame clothing, Chriſt's righteouſneſs; the ſame glory, heaven. And ſhall not we be dear to one another; he that loves himſelf, will not hate his brother; for whilſt thou art out of charity with thy brother, God is out of charity with thee, and thou loſes more for want of God's love, than thy brother loſes for want of thy love, Heb. xiii. 1. "Let brotherly love continue." Doſt thou love the perſon of Chriſt, and hate the picture of Chriſt? O ſirs, I remember the God of love hath commanded us to love one another.

Beloved, it is a ſad thing and truly ſo ſad that it may make our very hearts to bleed within us, to think that the Lamb's little party, Rev. xiv. 1, 3. Who are in ſtrength the weakeſt, in riches the pooreſt, in number the feweſt, and ſhall they be in love the coldeſt, in judgment the moſt divided? is not this ſad now, that the little ones of Jeſus Chriſt, that the lambs of Jeſus Chriſt ſhould love one another no better? O Chriſtians, either lay your malice aſide, or elſe God will lay you aſide, as he hath done to too many of us at this day, to our great ſorrow: While you are with God, God is with you, Chron. xv. 2. "While you are with God, he is with you; and if you ſeek him, he will be found of you; but if you forſake him, he will forſake you." Never man was forſaken of God, 'till God was forſaken of man; he ſticks cloſe to us, while we ſtick cloſe to him, but if

we forſake him, he will forſake us. He that will be angry and ſin not, muſt not be angry but with ſin. Therefore, dear Chriſtians let me beſeech you to love one another. O that I could but ſpeak out how much I deſire the love of one another! O it will be a happy day when all the people of God are knit together in love, in union and affection! O ſirs, if God had deſired or commanded ſome great things of us, ſome burdenſome thing of us, it might have been excuſed; but alas! it is no more but to love our brethren, and ſhall we deny this? But you may ſay how ſhould believers love one another? anſwer.

Firſt. You ſhould highly eſteem one another, as pearls in the compariſon of other men; ſo doth God; God calls his people his jewels, his treaſure, his glory, his portion; when he calls wicked men dogs, vipers, ſwine, briers and thorns. You ſhould be very high in one anothers affections.

Secondly. You ſhould delight in the company of one another, in the ſociety of each other, God delights in the ſociety of ſaints, ſo ſhould you.

Thirdly. You ſhould be ready to help one another, and to do good for one another, and communicate one to another. Remember the words of our Lord Jeſus Chriſt, who ſaid "It is a more bleſſed thing to give than to receive."

Fourthly. Admoniſh one another, exhort one another, provoke one another to love, and to do good works.

Fifthly. Sympathiſe one with another, fellow-members ſhould be fellow-feelers: So did Moſes and Jeremiah, and old Eli, his heart was broken before his neck was broken. Dear Chriſtians, let me beſeech you, let me beg of you, to love one another,

he calls us to love, who is love itſelf. That is the nineteenth.

XX. Set out for God at your beginning, and hold out with God until your ending. As here are none too old for eternity, ſo there are none too young for mortality. Remember now thy Creator in the days of thy youth, Eccl. xxi. 1. We are born to ſerve God; and better we had never been born, than not to ſerve him.

Man is beholden to God for what he hath, but God is not beholden to man for what he doth; it is a greater glory to us that we ſerve God, than it is to God that we ſerve him. It is not he that is made happy by us, but we are made happy by him. He needs not ſuch ſervants as we are on earth, but we need ſuch a maſter as he is in heaven. He will be everlaſtingly bleſſed without us, but we ſhall be everlaſtingly curſed without him: Of him, and through him, and to him, are all things, to whom be glory for ever, Amen. Rom. xi. 36.

It is ſad, my beloved, it is ſad, that we ſhould live ſo long in the world, and do ſo little good, or that we ſhould live ſo little in the world, and do ſo much evil. O you muſt not think to dance with the devil all day, and ſup with Chriſt at night, or to go from Delila's lap to Abraham's boſom. If ſalvation were eaſy to come by, it would be ſlightly ſet by. There is no obtaining of what is promiſed but by fulfilling what is commanded. The neglecting of the race of holineſs will be the obſtructing of the prize of holineſs. Follow peace with all men, and holineſs, without which, none ſhall ſee God, Heb. xii. 15.

Beloved, there are many young people in the world, who are very wicked in the world; they walk in darkneſs, and do the works of darkneſs; they

are young in years, but old in ſin: they are very vain in a vain world: they ſin with delight, and make ſin their delight: I beſeech you look in Eccl. xi. 9. "Rejoice O young man in thy youth, and let thy heart cheer thee, and walk in the ways of thine own heart." O this is brave indeed, if it would always laſt; but after the flaſh of lightning comes the clap of thundering; mark what follows, "but know for all theſe things, God will bring thee into judgment." Do you but ſee here, ſirs, O were it not for this but, how brave were it for wicked men; but know for all thy profaneneſs and prodigality, thou ſhall be brought into judgment. After all your preſent receiving, you muſt be brought to your future reckoning. O therefore, let nothing be done in this world, which cannot be anſwered in another world. Let me beſeech you who are young men and young women, to remember your Creator in the days of your youth. To ſerve, love, honor, and obey God in your youthful days. The flower of life is Chriſt's ſetting, and ſhall it be of the devil's plucking? will you hang the moſt ſparkling jewel of your young ears in the devil's ears? O! it is hard caſting off the devil's yokes, when we have worn them ſo long upon our necks. O young people, if you be ſick of the will not, old age will die of the cannot. If God's to-day be too ſoon for thy repentance, thy to-morrow will be too late for thy acceptance.

You can never come too ſoon to God, nor ſtay too long with God: he ſhall be happy in the end, who is holy to the end: be thou faithful unto the death, and I will give thee a crown of life. Rev. ii. 10. O hold on and hold out to the end; he that draws back from profeſſion, ſhall be kept back from ſalvation; he that departs in the faith, ſhall be

ſaved ; but he that departs from the faith, ſhall be damned ; if any man draw back, my ſoul ſhall have no pleaſure in him, Heb. x. 38. Be ſtedfaſt unmoveable, always abounding in the work of the Lord, ſeeing ye know that your labor is not in vain in the Lord, 1 Cor. xv. 27. So I ſay to you all, young and old, be ſtedfaſt, unmoveable, always abounding in the work of the Lord. If he gives that grace that is not due to us, ſhall we deny that glory that is due to him ? If he makes our natures gracious, we ſhould make his name glorious : O ! be ſtill with God, ſo was David, Pſalm cxxxix. 18. When I awake, I am ſtill with thee, David was leaſt alone, when he was alone, there cannot be a better being for us than to be with God. That is the laſt.

A

CABINET OF JEWELS;

OR, A GLIMPSE OF

ZION's GLORY.

Firſt, Loath Sin, and leave Sin.

HE that covereth his ſins, ſhall not proſper ; but whoſoever confeſſeth and forſaketh them, ſhall have mercy, Prov. xxviii. 13. If we confeſs

our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, 1 John i. 6. There muſt be a falling out with our ſins, before there be falling out from our ſins, there muſt be a loathing of ſin in our affections, before there be a leaving of ſin in our converſations. Oh ! is it not a thouſand times better to part with ſin though never ſo ſweet, than to part with God and Chriſt, and heaven ? One of them you muſt do, one ſin will damn a ſoul out of Chriſt ; Sin is the evil of evils ; It is worſe than the devils ; for it is that, that made the devil to be a devil ; oh ! that love of ſin, and the lack of grace, will ruin and deſtroy your ſouls for ever ; it is better not to be, than to be a ſinner ; better be no people, than not to be the Lord's people ; Oh ! therefore kill ſin, that ſin may not kill you, mourn for ſin, and fly from ſin, do not commit new ſins, but repent for old ſins, Ezek. xxxvi. 31. Ye ſhall loath yourſelves in your ſight, for your iniquities. O poor ſoul ! haſt thou not ſerved the fleſh and the devil long enough ? yea, haſt thou not had enough of ſin ? is it ſo good to thee, ſo profitable for thee ? Oh ! what a place will ye be ſhortly in, of joy or torment ! Oh ! what a ſight will you ſee ſhortly in heaven or hell ! O what thoughts will ſhortly fill your heart with unſpeakable delight, or horror ! what work will ye be employed in, to praiſe the Lord with ſaints and angels, or to cry out in fire unquenchable, with devils ? Oh ! therefore, die unto ſin, confeſs it, mourn for it, and be aſhamed of it ; hate and loath it, and flee from it, as from a ſerpent ; and though your ſins are more than you can number, yet they are no more than God can pardon.

II. Put off the old man, and put on the new man ; lie not one to another, ſeeing ye have put off

the old man with his deeds, and have on the new man, which is renewed in knowledge, after the image of him that created him, Col. iii. 9, 10. And that you put on the new man, which after God is created in righteouſneſs, and true holineſs, Eph. vi. 24. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature, Gal. iv. 5. As new-born babes deſire the ſincere milk of the word, that they may grow thereby, 1 Pet. ii. 2. Therefore, if any man be in Chriſt, he is a new creature: old things are caſt away, behold all things are become new, 2 Cor. v. 17. A new underſtanding, a new will, new deſires, new love, new delights, new thoughts, new words, new company, and new converſations. He is not what he was before; Oh! dear friends, be new creatures, that ye may be glorious creatures. We can call nothing in Heaven ours, 'till Chriſt be ours, without regeneration, there is no ſalvation: verily, verily, I ſay unto you, except ye be converted, and become as little children, ye cannot enter into the kingdom of Heaven, John iii. 3. Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God, you have heard much of God, Chriſt and heaven with your ears, but this will not bring you to heaven, unleſs you have much of God, Chriſt and heaven in your hearts; you muſt be able to ſay, I was once a ſlave, but now a Son, once I was dead, but now I am alive; once I was in darkneſs, but now I am light in the Lord: once I was a child of wrath, an heir of hell, but now I am an heir of heaven; once I was under the ſpirit of bondage, but now I am under the ſpirit of adoption. A true believer lives in the Lord, 1 Theſſ. i. 1. On the Lord, Rom. i. 17. Luke xx. 8. From the Lord,

John vi. 37. To the Lord, Rom. xiv. 8. With the Lord, 2 Cor. xiv. 4.

III. Make your peace with the Prince of peace, Iſa. ix. 6. Pſal. ii. 12. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little: Bleſſed are they that put their truſt in him. O! do not lift up your hands againſt the Son, but kiſs the Son.

Let his will be your rule; his ſpirit your guide, his precepts your practice; his decrees your delight, his choſen ones your choiceſt companions. Submit to his goſpel and government. O ſirs! make your peace with God.

There is a four-fold peace. Firſt, there is a peace eternal, that is, peace with men. Secondly, there is a peace ſupernal, that is, peace with God. Thirdly, there is a peace internal, that is, a peace with conſcience. Fourthly, there is a peace eternal, and that is peace in heaven, Pſal. xxxvii. 37. Mark the perfect man, and behold the upright, for the end of that man is peace.

If you have peace with God, the world and the devil cannot hurt you, and upon the glory ſhall be a defence, Iſ. 4. Believers have God for their guide and gain; he that meddles with the ſaints of God, aſſaults God himſelf, Zech. ii. 8. He that toucheth you toucheth the apple of mine eye, he that lifts up his hand againſt them, lifts up his hand againſt God: though they have many enemies, yet they have one friend that hath more ſtrength than all their enemies: A ragged ſaint is dearer to God, than a glittering Emperor that wants grace. Oh! make your peace with the Prince of peace, that in this life you may have the aſſurance of eternal life, and that eternal death may not be your portion in the other life.

IV. Make religion your main buſineſs, and not a by-buſineſs.

Wherefore the rather brethern, give all diligence to make your calling and election ſure; for if you do theſe things, ye ſhall never fail, 2 Pet. i. 1. Work out your ſalvation with fear and trembling. Philip ii. 12. But ſeek ye firſt after the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Mat. vi. 39. Oh why is the glory of this world ſo much regarded, but becauſe the glory of heaven is ſo little minded? Oh! what is an earthly in compariſon of the heavenly kingdom? The angels themſelves, tho' they are glorious ſpirits, yet they are miniſtring ſpirits.

Do not moſt men of the world make light of God, and of Chriſt, and the ſpirit, and heaven, and their precious ſouls? "And he ſent forth his ſervants to call them that were bidden to the wedding, and they would not come. Again, he ſent forth other ſervants, ſaying: Tell them that are bidden, Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come ye to the marriage, but they made light of it, and went their ways, one to his farm, and another to his merchandiſe. Matth. xii. 3, 4, 5.

Wretched worldlings make religion a by-buſineſs, they will hear, read and pray, when they have nothing elſe to do. O that ſuch men did but know what everlaſting glory and everlaſting torments are, would they do as they do; Oh! that they did but know the worth of their ſouls, and the want of a Saviour; the ſhortneſs of their time, and the greatneſs of their work, would they then neglect God and their own ſouls, as they do.

O friends ! let me beſeech you to whom I write, to make religion your main buſineſs, hearing, reading, praying, believing and doing, your main buſineſs; labour not for the meat that periſheth, but for the meat that endureth unto everlaſting life, which the Son of man ſhall give you ; for him hath God the Father ſealed. John vi. 27.

V. Do nothing in this world but what you can anſwer for in another world.

" For we muſt all appear before the judgment ſeat of Chriſt that every one may receive the things done in the body, according to that which he hath done whether it be good or bad, 2 Cor. v. 10. In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my goſpel, Rom. ii. 16. He hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained. Acts xvii. 31. For God ſhall bring every work into judgment, with every ſecret thing, whether it be good or whether it be evil. Eccl. xii. 14. Oh ! for the Lord's ſake my dear brethern, let nothing be done by you in this world, but what may be anſwered for by you in another world.

Many men do that in this world, which they cannot anſwer for in another world. Now they contemn God, blaſpheme God, rebel againſt God, go whoring from God, and perſecute the beloved of God. Inſtead of protecting the ſaints, impriſon the ſaints, and are more for cruſhing them, than comforting them : Inſtead of viſiting them, vilify them : And inſtead of affecting them, afflict them, and eat them up as they eat bread. Pſal. xiv. 4. And will not ſuffer them to worſhip the true God in ſpirit and in truth, but mock them. Heb. xi. 36. Threaten them. Acts iv. 29. Accuſe them. Acts xxiv. 5. Slander them, Mat. v. 11. Curſe them. Mat. v. 44.

Beat them. Acts v. 40. Impriſon them, Acts iv. 3. Plunder them. Heb x. 35. Baniſh them. Heb. xi. And murder them. Rom. viii. 36. All this the poor innocent ſuffer, whilſt ſwearing, curſing, whoring, robbing, blaſpheming, drunkenneſs, and gluttony and all manner of debauchery, yea, murder itſelf walks unpuniſhed in the ſtreets, and only he that departeth from evil maketh himſelf a prey. What a wonder then, if ſuch as theſe ſhall one day hide themſelves in dens and holes, "and cry to the rocks and mountains to fall upon them, and hide them from the face of him that ſits upon the throne, and from the wrath of the Lamb? Rev. vi. 15, 16. Oh! What will perſecutors do, "When Jeſus Chriſt ſhall appear in flaming fire, taking vengeance on them that know him not, and obey not his goſple? 2 Theſſ. i. 8. Will they not then be dumb and ſpeechleſs, and have never a word to ſay for themſelves; as that man that hath not on the wedding garment? Mat. xxii. 12.

But, O beloved, let that grace that hath appeared to all men, teach us to deny ungodlineſs, and worldly luſts, that we live ſoberly, righteouſly, and godly in this preſent world. Titus ii. 11, 12. Following the Lamb, reſiſting ſatan, ſhuning ſin, and ſeparating from the world.

VI. Make the word of God your rule, and the ſpirit of God your guide.

To the law, and the teſtimony; if they ſpeak not according to his word, it is becauſe there is no light in them, If. viii. 20. We have alſo a more ſure word of prophecy whereunto ye do well that ye take heed, as unto a light ſhinning in a dark place until the day dawn, and the day-ſtar ariſe in your heart. 1 Pet. i. 19. All ſcripture is given by inſpiration of God, and is profitable for doctrine,

reproof, correction, and inſtruction in righteouſneſs. 2 Tim. iii. 16. Howbeit when the ſpirit of truth is come, he will guide you unto all truth : for he ſhall not ſpeak of himſelf ; but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. John xvi. 13. The ſcripture is a rule before us, to ſhew us where we muſt go ; the ſpirit is a word behind us to enable us to go according to the directions of the word. The word of God is a compaſs by which we muſt direct our courſe ; the ſpirit is the great pilot that ſteers us in our courſe. We have no eyes to ſee the word till the ſcripture enlighten them ; no ear to hear the word till the ſpirit open them ; no heart to obey the word till the ſpirit bow and incline them. By the word of God we know the mind of the ſpirit ; and by the efficacy of the ſpirit, we feel the efficacy of the word, the word of God ſhews us the way, and the ſpirit of God leads us in that way which the word points out. The ſpirits of God is able to expound the word of God and to make it plain to our underſtanding. The Holy Ghoſt is the church's interpreter, he gave ſcripture and he can reveal unto us the ſenſe and meaning of the ſcriptures. The word is God's counſellor, to diſcover the path in which we are to walk ; The ſpirit is the counſel of God that teaches us to walk in that path. The word is a chryſtal glaſs, which ſhews us our duty : If God had not put his ſpirit into our hearts as well as his word in our mouths, we ſhould never have arrived at the fair haven of peace. Auguſtine calls the ſcriptures, the epiſtle of God to the creatures, by which we underſtand the very heart of God. God Almighty hath, in the ſacred ſcriptures, as it were unbowelled himſelf, and unfolded all his counſel to the creatures, as far as is neceſſary to be known for their direction and guidance to everlaſting life.

There be many that walk by falſe rules. Firſt, Some be of opinions, 2 Some by cuſtoms, 3 Some by providence, 4 Some by conſcience, 5 Some by their own reaſon, 6 Some by men's examples, 7 Some by their luſts. But O my dear friends, let me beſeech you to walk by none of theſe falſe rules, but keep cloſs to the word and ſpirit of God.

VII. Be faithful and fruitful.

"Therefore my beloved brethern, be ye ſtedfaſt, and unmoveable, always abounding in the works of the Lord, for as much as ye know that your labour is not in vain, 1 Cor. xv. 58. Every tree that beareth not good fruit, is hewn down and caſt into the fire: Chriſtians muſt be fruitful, and not ſlothful. See that ye bring forth good fruit and much fruit.

Firſt, Sincerity which is not a ſingle grace, but the ſoul of grace. Behold thou deſireſt truth in the inward parts. Pſal ii. 6.

Secondly, Humility, a grace muſt prevailing with God for the obtaining all graces: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls." Mat. xi. 29.

Thirdly, Prudence, the patient Chriſtian is the beſt for waiting, but the prudent Chriſtian is the beſt for working: Be ye wiſe as ſerpents, and harmleſs as doves. Mat. x. 16. We muſt have innocency with our wiſdom elſe our wiſdom is but craftineſs, And we muſt have wiſdom with our innocency, elſe our innocency it but weakneſs. We muſt have the harmleſneſs of doves, that we may not wrong others; and we muſt have the prudence of the ſerpent, that others may not abuſe and circumvent us, not to wrong the truth by ſilence, here is the innocency of the dove: Not to betray yourſelves by raſhneſs, here is the wiſdom of the ſerpent.

Fourthly, Patience here is the patience of the ſaints. Rev. xiii. 10. and xiv. 10. The way to bring the world under us is for to be patient under them.

Fifthly, Self-denial, If any man will come after me, let him deny himſelf, and take up his croſs and follow me. Mat. xvi. 24.

Be faithful in your promiſes, and in your purpoſes be faithful to the ways of God, and cauſe of God, O! do not begin with the Lamb, and end with the beaſt; But be thou faithful unto death, and I will give thee a crown of life. Rev. ii. 20. Keep your lights burning, your lamps ſhining, your loins girded, your conſcience wakened, your garments unſtained, and your ſpiritual armour conſtantly on, and cloſly girt.

VIII. Have a care of reporting, and believing the world's reports of the people of God.

Thoſe that have a good conſcience, have not always a good name. The people of God in this life are called by the wicked the troublers of Iſrael, ſeditious, rebellious, and what not, an old device of that old ſerpent, to perſuade the troubles of Iſrael, upon Elijah the chariot of Iſrael. 1 Kings xviii. 17. 2 Kings ii. 12. Jeremiah for ſpeaking againſt their ſins and wickedneſs, and denouncing God's judgment againſt them, is judged worthy of death. Jer. xxvi. 8. 9. So Jer. xxxviii. 4. The wicked nobles petition the king to murder him, under the pretence that he ſought not the good of the people, but their hurt. So Amos for ſpeaking againſt the abomination of the king's court, is charged with treaſon againſt the king's perſon, Amos vii. 10. 13. So Paul and Silas, for preaching up the kingly power of Jeſus Chriſt, are accuſed by the envious Jews and rude multitude, for turning the world upſide down and

breaking the decrees of Ceſar ; Yea Chriſt himſelf had this laid to his charge. Mark what the Jews ſay of him. " And they began to accuſe him ſaying, we have found this fellow perverting the nation and forbidding to give tribute to Ceſar, ſaying that he himſelf is Chriſt a king." Luke xxiii. 2. Mat. xxvii. 18. And for this have the ſervants of God in all ages been accuſed and perſecuted, killed and ſtoned Mat. xvii. 28. Acts viii. 52. Now if they did ſo to the green tree, no wonder if they do it to the dry. If the Lord and maſter was called an enemy to Ceſar, no wonder if thoſe of his houſhold be called ſo : our integrity will not ſecure us from infamy : the choiſeſt of profeſſors have had black marks in the world's calendar. It is uſual for thoſe who live in treaſon and rebellion againſt the king of heaven, to ſlander his ſervants with treaſon and rebellion againſt the kings of the earth.

But my dear brethren take heed of this, for as the death of the ſaints is precious, ſo the names of the ſaints are precious in God's account. The world will father a hundred lies upon the Lord's people, men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſly, for my ſake, Mat. v. 11. 2 Tim. ii. 8. Wicked men hate them moſt that God loves moſt : But God will throw away the reproaches of his people, he will cauſe their innocency and righteouſneſs to break forth as the ſun at noon day, and their names ſhall be in everlaſting remembrance. Yea, at the great day, God will clear their innocency before men and angels, and all the world.

IX. Keep in with God, now men are out with you, " But it is good for me to draw near to God : I have put my truſt in the Lord God that I may declare all thy works." Pſa. lxxiii. 28. He that

dwelleth under the ſhadow of the moſt high, no plague ſhall come nigh him, (he will give his angels charge over thee,) Pſal. xci. 10, 11. Tho' the fig tree ſhould not bloſſom, and there be no fruit in the Vine, though the labour of the olive ſhould fail, and the fields ſhall yield no meat, the flock ſhould be cut off from the fold, and the herd from the ſtall: yet I will rejoice in the Lord, I will triumph in the God of my ſalvation. Hab. iii. 17. 19. The name of the Lord is a ſtrong tower, and the righteous runneth unto it, and are ſafe, James iv. 8. Draw near to God, and he will draw near to you, this is a great comfort to the people of God, though they be as lilies among thorns and as ſheep among wolves, that they have a God to go to; come my people, enter into thy chambers, and ſhut thy doors about thee; hide thyſelf as it were, for a little moment, until the indignation be overpaſt. If. 26. 20. Let the world frown and friends forſake you, God can ſweeten all your enjoyments: Keep in God's way, and you will be ſure of Gods protection. Do you keep God's precepts and God will keep your perſons. Do what God commands, and avoid what God forbids, and then you need not fear what men can do unto you, you muſt caſt your care upon God, wait on him and walk with him, obey his precepts, and believe his promiſes.

O! Beloved, let wicked men fall out with us and hate us and reproach us, and puniſh us as much as they will, if we keep in with God: Therefore, my beloved, above all things get communion with God, and keep communion with God: Communion with God will yield you two heavens, a heaven upon earth and a heaven after death. All ſaints ſhall enjoy a heaven when they leave the earth; Some ſaints enjoy a heaven whilſt they are on the earth. He en-

joys nothing that wants communion with God.

X. Live above the love of life and the fear of death. For whoſoever will ſave his life, ſhall loſe it; whoſoever will loſe his life for my ſake ſhall find it; Mat. xvi. 25. If any man come to me, and hate not his father and mother, and wife and children, and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple, Luke xiv. 26. He that loves Chriſt more than his life, will be ſure to ſave and keep both: He that goes out of God's way to avoid dangers ſhall certainly meet with danger. Ye are not your own, for ye are bought with a price, therefore glorify God in your body, and in your ſpirit, which are God's, 1 Cor. vi. 16. 20.

My dear friends let us live above ſuffering and fears, tho' we cannot live without ſuffering: In the world you ſhall have tribulation; but be of good cheer, I have overcome the world, John xvi. 13. He that loveth Chriſt above life, will let Chriſt go rather than Chriſt.

Conſider my beloved, Chriſt and the cloud of witneſſes and martyrs that are gone before and paſſed over and through all theſe floods and ſafely arrived to ſhore, and now in heaven with God and Chriſt, and holy Angels where there is fulneſs of joy and pleaſures forevermore. Thou wilt ſhew me the path of life, in thy preſence is fullneſs of joy, and at thy right hand are pleaſures for evermore, Pſ. xvi. 11. Oh, the joy that they enjoy! Oh, the rivers of conſolations that flow from God! Therefore are they before the throne of God and ſerve him day and night, in his temple, and he that ſitteth on the throne ſhall dwell among them. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them nor any heat. For the Lamb which is in the midſt of the throne ſhall

feed them, and ſhall lead them into fountains of living waters, and God ſhall wipe away all tears from their eyes, Rev. vii. 15, 16, 17. Who are they that ſhall have all this honour and glory, and joy and bleſſedneſs in heaven? For this ſee verſe 14, theſe are they which came out of great tribulation, and have waſhed their robes and made them white in the blood of the Lamb. The ſweetneſs of the crown which believers ſhall receive, will make them amends for the bitterneſs of the croſs which they have carried.

XI. Deſire better hearts more than better times.

O Jeruſalem, waſh thine heart from wickedneſs that thou mayeſt be ſaved; how long ſhall thy vain thoughts lodge within thee? Jer. iv. 14. For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, falſe witneſſes, balphemies. Matt. xv. 19. The heart is deceitful above all things and deſperately wicked who can know it? Jer. xvii. 19.

O Beloved, inſtead of reforming, we are complaining of wicked men more than wickedneſs, of their cruelty, more than our Apoſtaſy: of their injuries againſt us, more than our injuries againſt God. We pore too much upon ſecond cauſes, or complain of inſtruments, not of ourſelves. We have been a long time in ſinning, and we had need be a long time in repenting. The times had not been ſo bad, had we not been ſo bad, the times would ſoon be better, if we were but better.

Alas, beloved, we have ſinned ſuch ſins as unrighteous men could not ſin, againſt the clear light, and deareſt love: The better God hath been to us, the worſe we have been to him: He hath loaded us with his mercies, and we have wearied him with our ſins, Oh! let us blame ourſelves more and the times leſs, let us turn unto the Lord, that he may turn

unto us in love and mercy. Let our hearts go out to him that his heart may come unto us. Oh! beg and cry for better hearts, that you may ſerve God better, for broken hearts, for ſincere hearts, for it is that God looks at, and calls for, Prov. xxiii. 26. My ſon give me thy heart. Our hearts are always out of tune to ſerve God, but never out of tune to ſerve ſin: For if we had never ſo good times, and not good hearts, it would rather hurt us, than bleſs us.

XII. Grow downward in humility, and inward ſincerity 'Unto me who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,' Eph. iii. 8. Whoſoever ſhalt exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted, Mat. xxiii. 12. Put on therefore (as the elect of God, holy and beloved) bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long ſuffering. Col. iii. 12. Be clothed with humility; for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. v. 5, 6. Bring up your will to God, that God may bring down his will to you, be low in your own eyes, keep a low eſteem of yourſelves, abhor pride, and flee from it: Be inwardly ſincere, as well as outwardly humble; do not look heavenward by your profeſſion, and hell-ward by your converſation. He that lives in ſin is dead in ſin, Eph. ii. 1. Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. Eph. vi. 24. Let your heart be upright with God, and walk as thoſe that have God for their portion; knowing there are many eyes upon you, the eye of God, of Chriſt, of angels, of ſaints, of the world, and the devil eyes you

too : therefore walk wiſely and ſincerely : Be like the king's daughter, all glorious within, Pſ. xlv. 3. She is all glorious within, tho' within is not all her glory, her clothing is of wrought gold : Do not think yourſelves good, becauſe others think ſo. Alas ! the beſt men's confidences are poor evidences of heaven. The beſt teſtimony is that within and above us, ſee therefore that ye grow in grace and delight in holineſs, bring forth much fruit, live ſtill as before the living God. Take heed of hypocriſy and apoſtaſy. Make it your daily buſineſs to walk with God. Be much in exerciſe of humility ; Humility will exceedingly adorn your profeſſion. Do not place religion in a few good words, when the ſubſtance is neglected, but live as you would die : Live to day as if you were to die to morrow.

XIII. Do good to thoſe that be good.

He hath ſhewed thee, O man what is good : and what doth thy Lord require of thee, but to do juſtly, and love mercy, and to walk humbly with thy God, Mic. vi. 8. That they do good, that they be rich in good works, ready to diſtribute, willing to communicate, 1 Tim. vi. 18. But to do good, and to communicate, forget not ; for with ſuch ſacrifices God is well pleaſed, Heb. xiii. 6. Pure religion and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their afflictions,' James i. 22. Forget not to contibute to the neceſſities of the poor ſaints, think that God hath given you your eſtates for ſuch a time as this.

Oh, beloved, what an opportunity have you now to do good, if ſatan do not hinder you ! Are there not many of Chriſt's miniſters now in want, and members in want, ſome in priſon, and ſome out of priſon. Remember theſe that are in bonds as bound

with them, and them that ſuffer adverſity, being yourſelves alſo in the body, Heb. xiii. 3. There be many men that have a great deal of this world's wealth and riches, and goods in their hands, and in their houſes, but they have no grace in their hearts, and therefore they do not good with the goods of this world: they live ſo unfruitful, that their lives are ſcarce worthy a prayer, nor their deaths ſcarce worth a tear. Men may as well go to hell for not doing good, as for doing evil. He that bears not good fruit, is as well fuel for hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good. You may be as far from grace as from vice, men are not ſo much ſent to hell for doing evil, as for not doing good; for I was an hungred and ye gave me no meat: I was thirſty and ye gave me no drink, Mat xxv. 42. The rich glutton was in hell's torments, not for perſecuting Lazarus. Meroz was curſed by the Angel, not becauſe they fought againſt the Lord, not becauſe they came not to help the Lord againſt the mighty, Judges v. 23. It is one of the greateſt mercies in the world, for God to give a man a heart to do good with what he hath given him.

O Beloved, be always doing good and hating evil, look not only where you may get good, but where you may do good, labour to be helpful to the ſouls of others, and ſupply the wants of others.

Chooſe Chaſtiſement before Defilement:

Moſes when he was come to years, refuſed to be called the ſon of Pharaoh's daughter, chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon. Heb. xi. 24, 25. For ye had compaſſion on me in my bonds, and took joyfully the ſpoiling of your goods, know-

ing in yourſelves that you have in heaven a better, and an enduring ſubſtance, Heb. x. 24. So the three children choſe burning in the fiery furnace before bowing to the golden image. Dan. iii. 16, 17, 18. 'We are not careful to anſwer thee in this matter, if it be ſo, our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand O King; But if not, be it known unto thee O King, that we will not ſerve thy gods nor worſhip the golden image which thou haſt ſet up.' So Daniel choſe ſuffering before ſinning. And it is ſaid of thoſe in Heb. xi. 35. They accepted not of deliverance (and others were tortured not accepting deliverance, that they might obtain a better reſurrection.)

Oh beloved! there is more evil in the leaſt ſin againſt Chriſt, than in the greateſt ſufferings for Chriſt.

Firſt, our ſufferings for Chriſt are but light, 2 Cor. iv. 17. 2 But ſhort, but for a moment. 3 Chriſt ſtands by us in our ſufferings. 4 Our ſufferings are ordered by the Father. 5 Our ſufferings ſhall not hurt our ſouls. 6 God gives us the beſt of comforts in the worſt of times; We have moſt of conſolations from God, when we have moſt of tribulation from men: As our ſufferings do abound, ſo our conſolations do abound. When the burden is heavieſt upon the back, than the peace of conſcience, is ſweeteſt and greateſt within. Therefore, my dear brethren, keep yourſelves out of the puddle of this world, and from the evil of this world, and if you muſt ſin or ſuffer, chooſe ſuffering before ſinning.

XV. Think not the worſe of godlineſs, becauſe it is frowned upon; nor the better of ungodlineſs becauſe it is ſmiled upon.

'For bodily exerciſe profiteth little; but godlineſs is profitable unto all things, having the promiſe of the life that now is, and that which is to come, 1 Tim. iv. 8. Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things and do count them but dung, that I may win Chriſt, Philip. iii. 8. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them, Eph. v. 11. For the wages of ſin is death but the gift of God is eternal life, through Jeſus Chriſt our Lord.' Rom. vi. 23.

O friends, think not the worſe of holineſs becauſe it is reproached and ſcorned, and perſecuted by wicked men and devils, nor the better of wickedneſs becauſe wicked men love it, and follow it, and ſay, it is in vain to ſerve God, and what profit is it that we keep his ordinances, and that we have walked mournfully before the Lord of hoſts? Mal. iii. 14. But there is a time coming, when ungodly men would be glad of ſome of that holineſs that now they deſpiſe; but they ſhall be as far from obtaining it, as they are now from deſiring it. Let us therefore love holineſs and hate wickedneſs: For without holineſs no man ſhall ſee the Lord, Heb. xii. 14. Holineſs is the only way to happineſs. We muſt not dreſs ourſelves for another world by the looking-glaſs of this world: Thou ſhalt not follow a multitude to do evil, Exod. xxiii. 2. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt: Whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is their ſhame, and who mind earthly things. Philip. iii. 18, 19. The children of God muſt be harmleſs in their actions, and blameleſs in their walkings.

XVI. Prize the word of God by the worth of it, that you may never come to prize the word of God by the want of it.

How ſweet are thy words unto my taſte! Yea, ſweeter than honey to my mouth. Pſ. cxix. 103. It is ſweeter than honey and the honey comb. Pſ. xix. 10. O how do I love thy law! Pſ. cxix. 97. I love thy commandments above gold; yea, above fine gold. The law of thy mouth is better to me than thouſands of gold and ſilver, verſe 72. As new born babes deſire the ſincere milk of the word, that ye may grow thereby. 1 Pet. ii. 2. Let the word of God dwell richly in you; not only with you but in you, Col. iii. 16. O! let us with Job eſteem the word of God above our neceſſary food. Job xxiv. 12. And with David above our gold and ſilver. The delight of a ſaint in God's word, overtops all his creatures delights: Wicked men can delight in the creatures of God, but none in the word of God; They can delight in the gifts of God, but not in the God of gifts. O! let us love the word, let us prize the word; it is the ſun of the Chriſtian world. As the ſun is the light of the natural world, and without it the world is but a Chaos, and a dungeon full of darkneſs, ſo is the word of God, the light of the ſpiritual world, without which a Chriſtian is in eternal night. Take away the ſcriptures, and there will be no certain rule to direct men what is to be done, or what is to be believed. All falſe ways are here diſcovered, all ſins are here forbidden, all holineſs is here commanded: Here we may ſee every action and motion of our lives, as a ſtep to life, or a ſtep to death: As a ſtep heaven-ward, or a ſtep hell-ward. Oh! therefore prize and obey the word. Firſt it is a plain word. 2. It is a perfect word. 3. It is a ſure word. 4. It is a uniform word. 5. It is a

powerful word. It is theSaviour of life unto life unto them that believe.

O beloved ! let us read the word, and abide in the word ; if ye continue in the word, then are ye my diſciples, John viii. 31. The leſs now you hear the more do you read, that little book of the revelation, and Daniel eſpecially.

XVII. Have a care of the whore of Babylon's golden cup, and ſweet wine.

' And the woman was arrayed in purple, and ſcarlet colour ; and decked with gold, and precious ſtones, and pearls, having a golden cup in her hand full of abominations and filthineſs of her fornication, Rev. xvii. 4. And the ſerpent caſt out of his mouth, water as a flood after the woman, that he may cauſe her to be carried away of the flood, Rev. xii. 13. Let me beſeech you to have a care of this, and keep yourſelves from this ; Be like the virgin ſpouſe of Chriſt which followeth him whitherſoever he goeth.

My dear friends keep yourſelves from four things. Firſt, from falſe teachers. The devil hath his miniſters as well as Chriſt : ' Beware of falſe prophets, which come to you in ſheep's cloathing, but inwardly they are ravening wolves : Matt. vii. 14. Yea they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand : they all look to their own way, every one for his gain, from his quarter, Iſa. liv. 11. Oh ! falſe teachers, do not feed the flock, but fleece the flock, they do not convert, but pervert : They do not ſeaſon, but poiſon : they do not edify to ſalvation, but edify to damnation : Inſtead of curing ſouls, they kill ſouls, ſo if they have but the people's good they care not tho' the devils have their ſouls : They are neither rightly called nor rightly qualified, nor

rightly ordained : their courſe is evil, and therefore it is not right, Jer. xii. 10. They are the dogs and wolves combining together to maſſacre the flock of Chriſt. Oh ! therefore keep yourſelves from Babylon's merchants, that make merchandize of the ſouls of men, Rev. xviii. 13. O ! the ſins of teachers are the teachers of ſin.

Secondly, From falſe doctrine, 'But there were falſe prophets among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction, 2 Pet. ii. 1. Be not carried with divers and ſtrange doctrines ; For it is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein,' Heb. xiii. 9.

I beſeech you alſo in the Lord my brethren, that you do not carnally comply with, nor ſuperſtitiouſly conform to the inventions of men : But ſtand faſt in the liberty wherewith Chriſt hath made you free, Gal. v. 1.

Thirdly, From falſe worſhip. 'If any man worſhip the beaſt and his image,and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he ſhall be tormented with fire and brimſtone in the preſence of the holy angels, and in the preſence of the Lamb, Rev. xiv. 9, 10. Ye worſhip ye know not what ; God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth. John iv. 22. 34. As there be ſome in the world that worſhip falſe gods, ſo there be others that worſhip the true God with falſe worſhip. They that worſhip the beaſt worſhip the devil, Rev. xiii. Oh ! Med-

dle not with falſe worſhip, with vain worſhip, and ill-worſhip ; worſhip God as he teacheth us to worſhip him. Our work is to depend on Chriſt's work ; our outwork working is to depend on God's inward working.

Fourthly, From falſe opinion, from error and ſedition. Let your hearts be upright, your judgments ſound, and your lives holy ; love the truth, obey the truth and hold faſt the truth : Now beloved, let me beſeech you for God's ſake, and for Chriſt's ſake, and for your ſoul's ſake, keep yourſelves from falſe teachers, from falſe doctrine, from falſe worſhip, from falſe opinions : If you will be taſting and ſipping at Babylon's cup, you muſt reſolve to receive more or leſs of Babylon's plagues.

XVIII. Be one with every one that is one with Chriſt.

'Endeavour to keep the unity of the ſpirit in the bond of peace. There is one body and one ſpirit even as ye are called in one hope of your calling ; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, Eph. iv. 3, 4. 6. Every one that loveth him that begat, loveth him alſo that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments, 1 John v. 1, 2. He that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen,' John iv. 20.

Oh ! conſider what diſhonor it is to the goſpel, that thoſe who profeſs themſelves ſons of the ſame God, members of the ſame Chriſt, temples of the ſame ſpirit, heirs of the ſame glory, ſhould be at jarring one with another : It is ſtrange and unnatural, that lillies ſhould prove thorns to one another, that thoſe who are ſaints in profeſſion, ſhould be de-

vils in practice one to another; that God's diamonds ſhould cut one another! For wolves to devour the lamb is no wonder; but for lambs to deſtroy one another is a wonder and monſtrous. Oh! that Chriſtians inſtead of loving, ſhould hate one another.

How unlike are we to that God whom we profeſs to be our God! he is full of love, full of goodneſs, and full of mercy and patience. Oh, but Chriſtians cannot bear and forbear one with another. O do not wicked men warm themſelves at the ſparks of our diviſions, and ſay, it is as we would have it.

Oh! Beloved, hath not God made his wrath to ſmoke againſt us for the diviſions and heart-burnings that hath been amongſt us? O that you would lay this to heart, and throw away all diſcord and diviſions and heart-burnings, and labour for an oneneſs in love and affection with every one that is one with Chriſt. O labour for a healing ſpirit. You cannot love God, if you do not love the people of God. 'If any man ſaith he loved God, and hateth his brother he is a liar.' Let brotherly love continue, Heb. xii. 1. They that feared the Lord, ſpake often one to another, Mal. iii. 16. Chriſt's doves ſhall flock together. There be many that cannot love a man unleſs he be of their opinion, or a member of their church, tho' he be a member of Chriſt. Every man has a good opinion of his own opinion. But alas! (Beloved) it is not this nor that opinion, nor his way nor that way, that will bring a man to heaven without faith in Chriſt: And he that hath faith in Chriſt hath a right to all the ordinances, promiſes and priviledges of Chriſt. Therefore let me beſeech you, to love every man that is a godly man, let him be of what way and form he will; 'And the multitude of

thoſe that believed were of one heart and of one ſoul,' Acts. iv. 32.

XIX. Love Chriſt with a love ſtronger than life, who loved us with a love ſtronger than death. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it up again, John x. 17, 18. This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, 1 Tim. i. 15.

Chriſt's love to us was ſtronger than death. He died for love: He laid down his life to ſave our lives; he loves us as the Father loves him, John xv. 9. 'As the Father hath loved me, ſo have I loved you; continue ye my love, Oh the ſcripture hath exceeding high expreſſions of his affections to us: Now beloved, he died for us, and ſuffered for us, and ſet his heart upon us to love us, and to delight in us, how ought we then to love him again? 'Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy mind, Mat. xxii. 37. Whom have I in heaven but thee? and there is none upon the earth that I deſire beſides thee, Pſal. lxxiii. 25. Unto you therefore which believe, he is precious, 1 Pet. ii. 7. O! let our hearts be full of love and affection to Chriſt; Love will breed courage, and caſt our ſlaviſh fear before God, and carnal fear before men; God can keep us from the torments of men, but men cannot keep us from the torments of God; Whilſt we ſtand by God, God hath promiſed to ſtand by us: Therefore be not afraid of an authority that ſtands in oppoſition to the authority of Chriſt; none can promiſe better than Chriſt can, none can threaten

us worſe than Chriſt can. Can any one promiſe us a better thing than heaven? and any man threaten us with worſe than hell? Heaven is promiſed to them that love him, and hell is the portion of thoſe that hate him.

O! My dear brethren let us love him with a love ſtronger than death; So did Paul and the reſt of the apoſtles, 'Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Rom. viii. 35. Love is ſtronger than death, many waters cannot quench it, neither can the floods drown it, Cant. viii. 6, 7.

XX. Be every day as ſerious to your preparations for death as if it were your laſt day

'All the days of my appointed time will I wait till my change come,' Job xiv. 14. This night thy ſoul ſhall be required of thee, Luke xii. 20. For what is your life? it is even a vapour that appeareth a little time, and then vaniſheth away, James iv. 14. Behold, thou haſt made my days as a hand breadth and mine age is as nothing before thee; Verily every man at his beſt ſtate is altogether vanity, Pſ. lix. 5.

As no ſaints know when the time and hour ſhall be, ſo neither does any wicked man know. To live without the fear of death is to die living. To labour not to die is to labour in vain. Men are afraid to die in ſuch and ſuch ſins. O the hell of horror and the terrors that attend thoſe ſouls that have their greateſt work to do when they come to die! Therefors, as ye would be happy at death, and everlaſtingly bleſſed after death; Prepare and ſet yourſelves for death. Did Chriſt die for us that we might live with him, and ſhall not we deſire to die and be with him? A believer's dying-day is his

crowning-day. 'And I heard a voice from heaven ſaying unto me, write, bleſſed are the dead which die in the Lord from henceforth; yea, ſaith the ſpirit, that they may reſt from their labour, and their works follow them.' Rev. xiv. 13.

O! I beſeech you my brethren, every day ſpend ſome time in preparation for, and meditation of death, judgment, hell, heaven and eternity. Eternity is a ſum that can never be numbered, a line that can never be meaſured; Eternity is a condition of everlaſting ſorrow or everlaſting joy. O! think on this and prepare for this every day, before the night of death comes.

And thus my beloved, I have given you theſe twenty precious directions for your ſouls.

I ſhall leave this book with you as a legacy of my deareſt love: My deſire in all this is your happineſs here, and your bleſſedneſs hereafter.

My earneſt and humble deſire of you is, that you would mind this book, and my former treatiſes, not only read them, but reform your lives by them. O do your duty, and live in your duty, love your duty. That you may be made meet to be made partakers of the inheritance of the ſaints in light; which is and ſhall be the earneſt and conſtant prayer of one that eſteems it a moſt glorious privilege to be of the number of thoſe who follow the Lamb whitherſoever he goeth.

WILLIAM DYER.

FOLLOW THE LAMB.

REV. xiv. 4. These are they which follow the Lamb whithersoever he goeth.

THE title of this book tells us it is the revelation of John, and John tells us, ch. i. It is the revelation of Christ; Christ's revelation to John and John's revelation to us.

The command of this book is set forth, ch. i. 19. 'Write these things that are, and the things that shall be hereafter.'

And into these two parts the book is divided.

First, A revelation of things that referred to the seven churches of Asia.

Secondly, A revelation of the general state of the church to come, and from John's time unto the second coming of the Lord.

The words of this book are the true sayings of the true God; they are therefore true and faithful, chap. xxii. 6.

The matter of this book so much concerns the good of the church, that Jesus Christ commandeth every one that hath an ear to hear, to hearken what the spirit of God saith to the church; and to shew how earnest Christ Jesus is, to have all his members and servants acquainted with the things revealed in this book: this charge he repeats eight times over as this book shews, ch. ii. 11, 17, 29. And ch. viii. 6, 22. And xiii. 9.

A blessing is pronounced upon the reader, hearer, and doer of the things written in this book, ch. i. 3. O what can be said more, or more effectually to stir us up to hear and read that blessedness? 'And bles-

ſed is he that keepeth the word of the prophecy of this book.' ch. xxii. 7. But how ſhall we keep them except we know them? And how ſhall we know them except we read them?

The excellency of this book is ſuch that neither man nor Angel, none in heaven nor earth, or under the earth was found worthy ſo much as to look into it, till Jeſus Chriſt went and took it out of his Father's hand to open it to us, chap. v. 3.

The bleſſed St. John could not but weep for fear, leſt this book ſhould have been kept cloſe from him and the Church, ſo earneſt was he to know theſe things which we neglect to know, ch. v. 4.

This book is a moſt precious jewel which Chriſt hath beſtowed upon his Church in the latter days: and it is our great duty to look into it and read it, and ſtudy it, open it, and expound it, that all the people may be acquainted with it, eſpecially in theſe times: for now in this age is, and ſhall be the very heat of the war, and brunt of battle betwixt God and Belial, betwixt Chriſt and Antichriſt, betwixt the Lamb's and the Beaſt's followers. Now this book layeth all open, and plainly telleth us what ſhall be the iſſue and the ſucceſs in the day of battle, which ſide ſhall have the victory, and which ſide ſhall go down, ch. xvii. 19. And certainly the ſons of Belial ſhall not prevail, the date of their being is almoſt out; and the time draweth on apace, wherein both they and their beaſt ſhall be laid in the duſt.

This book ſheweth us the riſing of the beaſt, the declining and ruin of the beaſt, chap. xviii.

Our Lord Jeſus hath ſhewed us in this book, the ſorrows, and ſufferings, and afflictions and tribulations, which the Church was to meet with in the

latter time, chap. xi. 17. and chap. xii. 14, 15. and chap. xiii. 7.

And her deadly and cruel enemies the whore of Babylon, the mother of harlots, the beaſt, the falſe prophets, and great red dragon, which maketh war againſt her, and caſteth out floods after her; chap. xii. 6.

This book ſheweth us likewiſe the true ſtate of the true Church upon earth, and what ſhe is, where ſhe is, how ſhe is, and what ſhe ſhall be hereafter; and that before the ſlaying, under the ſlaying, and after the ſlaying.

I. Before the ſlaying time, the true Church is in the wilderneſs, where ſhe hath a place prepared for her of God, that they ſhould feed her a thouſand two hundred and threeſcore days, chap. xii. 2.

Before the ſlaying of the witneſſes, the true worſhippers of God are in a low condition, in heavineſs and ſadneſs, in ſackcloth and aſhes, in a mourning and ſuffering ſtate, being ſcattered and diſperſed here and there, as Iſrael was of old. But though this be the condition of the poor woman in the wilderneſs, yet ſhe is not without comfort, ſhe may take comfort in three things.

1. That God prepared a place for her. 2. That God nouriſhed her, and locked her up in his chamber of providence.

3. That God numbered her days of ſuffering: the tribulations of the ſaints in the old Teſtament, is reckoned up ſtill by years; as the bondage of Egypt four hundred and thirty years, and the captivity of Babylon ſeventy years. But under the new Teſtament by days, ye ſhall have tribulation ten days, chap. ii. 10. And the two witneſſes ſhall lye dead three days and a half, chap. xi. 9. So the wo-

man was to be in the wilderneſs a thouſand two hundred and threeſcore days.

The Church is compared to a woman for four reaſons.

Firſt. As a woman is weak and feeble, ſo is the Church, and can do nothing without Chriſt, John xv. 2.

Secondly. As a woman is uſeful and fruitful, ſo is the Church, John xv. 2.

Thirdly. As a woman is fair and beautiful, ſo is the Church, Ezek. xvi. 13.

Fourthly. As a woman is full of love and affection, ſo is the Church, Cant. ii. 5.

1. Under the ſlaying time the worſhippers of God, and witneſſes of Jeſus Chriſt, lay dead on the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, chap. xi. 8. That is an Antichriſt's kingdoms and dominions. The woman which thou ſaweſt, is the great city which reigneth over the kings of the earth, chap. xvii. 18.

She is called Sodom, for her filthineſs and wickedneſs; and Egypt for her cruelty and oppreſſion, chap. xvii. 18.

The true ſervants of God and members of Jeſus Chriſt, that bare witneſs for him againſt the evils of the beaſt, and againſt the evils of the world, are here called two witneſſes.

1. Becauſe of the fewneſs of them.

2. Becauſe two is a number ſufficient to bear witneſs, John viii. 17.

3. Becauſe Antichriſt's beaſts are called two, chap. xiii. 14. They are called witneſſes for ſix relations:

Firſt. Becauſe their work is to bear witneſs for Chriſt and his truth, againſt the world, and the fleſh, and the devil. A true believer is to bear a three-fold

teſtimony to, and for Chriſt; a word teſtimony, a life teſtimony, and a blood teſtimony. Heb. xii. John v. 33.

Secondly. Chriſt's members are called witneſſes, becauſe they ſtand up for Chriſt to maintain his name, his honor, his cauſe, his truth, his worſhip, his glory in the world, Dan. iii. 16, 17, 18. and chap. 6. And ye killed the prince of life, whom God hath raiſed from the dead, whereof ye are witneſſes, Acts v. 15. Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth whom ye crucified, whom God raiſed from the dead; even by him doth this man ſtand here before you whole. Acts iv. 10, 11, 12.

Thirdly. The Lamb's followers are called witneſſes, becauſe they keep the teſtimony of all the offices, works and kingdoms of Jeſus Chriſt, as King of ſaints, and King of nations.

Fourthly. God's choſen and precious ones are called witneſſes, becauſe they do appear bodily and openly for his truth; they own it, they love it, they publiſh it, they hold it faſt, and ſuffer for it, who through the teaching of the ſpirit in the word, and by the power of the ſame ſpirit, are found in the practice of Chriſt's appointment, they cannot deny the truth, which is a teſtimony to it, Acts xxiv. 14.

Fifthly. The true worſhippers of God are called witneſſes, becauſe they do bear witneſs againſt the beaſt, and all the whole myſtery of iniquity: againſt the whore of Babylon, who hath committed fornication with the Kings of the earth, and made herſelf drunk with the blood of the ſaints, Rev. xvii. 6.

Chriſt's faithful witneſſes bear an eminent teſtimony againſt all abominations and filthineſs, and wickedneſs, againſt the Pope, his government, his clergy, his doctrine, his worſhip, his religion, and all his abominable proceedings, Rev. xix. 7.

Sixthly. Chriſt's redeemed ones are called witneſſes, becauſe in dying they bear witneſs for him; for to die for the truth is a living ſtanding teſtimony to it. He who for Chriſt's ſake loves not this life unto the death, dies a moſt glorious witneſs of Chriſt, chap. xii. 11. And they loved not their lives unto the death; and the beaſt that came out of the bottomleſs pit made war againſt them, and overcame them, and killed them, chap. xi. 7.

Antichriſt riſeth in a double beaſt, in his civil power and in his eccleſiaſtical power.

Firſt. In his civil power; ſo he makes up one beaſt, with the ten Kings, chap. xvii. 12. And this is the beaſt that riſeth out of the ſea, which hath ſeven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blaſphemy. And the beaſt which I ſaw was like unto a leopard, and his feet was as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his ſeat, and great authority, chap. xiii. 1, 2.

Secondly. In his eccleſiaſtical power, ſo he makes up another beaſt, the clergy: and this is that beaſt that roſe up out of the earth: he hath two horns like a lamb, and he ſpoke like a dragon, verſe 11.

Now theſe two monſtrous beaſts, Antichriſt's magiſtrates and miniſters, ſlay the faithful witneſſes of Jeſus Chriſt, and rejoice over their dead bones, and make merry and ſend gifts one to another, chap. xi. 10. Oh, how do graceleſs, faithleſs and Chriſtleſs

men rejoice at the afflictions and calamities of God's people? ſaying, where is not your God, and Chriſt your King? Pſal. xlii. 10.

As touching the nature of the witneſſes death, we are not to conceive thereof, as though the ſame were to be corporally killing or ſlaying, but a civil killing or ſlaying; not ſo much their bodies as their teſtimonies, deprive and ſtrip them of their liberty, worſhip, ordinances, religion, and the free exerciſe of their gifts, ſuffering not a ſervant of Jeſus Chriſt to bear a teſtimony againſt the abominations of the beaſt, nor againſt her national wickedneſs, but make laws againſt them, and lie in wait for them, ſtopping their mouths and impriſoning their bodies, beating and hunting them up and down, afflicting and tormenting them, and taking poſſeſſion of their poſſeſſions; killing and ſlaying them all day long, and accounting them as ſheep for the ſlaughter. Rom. viii. 36.

This is to be broken in the place of dragons, and covered with the ſhadow of death, Pſalm xliv. 19.

This is to be killed all the day long; and upon this account the witneſſes are ſaid to be ſlain.

"And after three days and a half, the ſpirit of life from God entered into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them, Chap. xi. 11.

A ſpirit of boldneſs and courage, zeal and undauntedneſs, and reſolution to appear for Chriſt and his cauſe, againſt antichriſt and the whole brood. Therefore rejoice all ye ſaints, and be glad all ye upright in heart; though the witneſſes be dead, they will not always be dead, but riſe again.

Second, After the ſlaying time, the church is with the Lamb on mount Sion, Chap. xiv. 1. "And I looked and lo, a Lamb ſtood on mount Sion, and

with him an hundred forty and four thouſand, having his Father's name written in their forehead;" which notes a fixed ſtate. Thoſe which truſt in the Lord, ſhall be as mount Sion, which cannot be moved, Pſalm cxxv. 1.

Before the ſlaying time, the church is very low; but under the ſlaying time, lower, but after the ſlaying time the Church is very high, ſhe is rejoicing, ſhining and triumphing on mount Sion. "And they ſung, as it were a new ſong before the throne, and before the four beaſts, and the elders, and no man could learn that ſong, but the hundred forty and four thouſand which were redeemed from the earth.

The true Church having gotten the glorious preſence of the Lamb, and the Lamb in the midſt of her, and having got ſome victory over the beaſt, they do rejoice mightily.

And I heard a voice of harpers harping with their harps.

But this is not 'till after the reſurrection of the witneſſes; and when the witneſſes are riſen, the Church is exceeding joyful.

This chapter out of which my text is taken, containeth ſix principal things.

Firſt. A lovely deſcription of Jeſus Chriſt, and he is deſcribed by the ſimilitude of a lamb. Lo a Lamb ſtood upon Mount Sion, ver. 4. And behold the Lamb of God, John i. 29.

He is called a Lamb in a double reſpect.

1. In reſpect of his innocency, 1. Pet. i. 10.

2. In reſpect to his meekneſs and patience, Acts viii. 22.

Secondly. A lively deſcription of the Church, the Lamb's wife, and that from verſe i. to verſe v.

Thirdly. A glorious deſcription of the Churches' Miniſters. As the Church is in this book called heaven, ſo the miniſters are called angels. "And I ſaw another angel flying in the midſt of Heaven, having the everlaſting goſpel," verſe 6. And there followed another angel, ſaying, Babylon is fallen, verſe 8. And the third angel followed him, ſaying, with a loud voice, &c. verſe 9.

Fourthly. Here is ſet down the doctrine which theſe angels preach and publiſh.

The firſt angel publiſhed the free grace of God in Jeſus Chriſt, openly againſt all the inventions of men, ſaying with a loud voice, fear God, and give glory to him; and worſhip him that made heaven and earth, and the ſea, and the fountains of waters, ver. 7. Namely, that men ſhould once fear God, and worſhip him, and give all glory to him, none to creatures, none to images, none to antichriſt: He that worſhippeth the beaſt, worſhippeth the beaſt and the devil, chap. xiii.

The ſecond angel proclaimed the utter ruin of Babylon, and the deſtruction thereof over the world, ſaying, Babylon is fallen, is fallen, that great city, becauſe ſhe hath made all nations drink of the wine of the wrath of her fornication, verſe 8.

The third angel doth ſeriouſly and ſolemnly give warning to all thoſe who ſhall adhere to the beaſt, ſhewing the danger and miſery of it.

If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb, ver. 9, 10.

Fifthly. A ſweet word of heavenly conſolation to the ſaints and people of God : " And I heard a voice from heaven, ſaying unto me, write, bleſſed are the dead which die in the Lord, from henceforth they reſt from their labors, and their works do follow them," verſe 13.

Sixthly. The judgment and vengeance which ſhall be executed upon the falſe Church, the ſpirit doth ſet it forth by a double ſimilitude, the one by reaping and the other by gathering, that from verſe 16, to the end. God will as it were, rain hell out of heaven upon Babylon, he hath fire and brimſtone for his ſpiritual Sodom, judgment without mercy, and fury without compaſſion.

I ſhall now come to the words of my text. Theſe are they which follow the Lamb whitherſoever he goeth.

This text is one of the golden characters of the hundred forty and four thouſand, which ſtood with the Lamb upon mount Sion.

In theſe words are three things :

Firſt. The ſubject theſe.

Secondly. The act follow.

Thirdly. The object, the Lamb whitherſoever he goeth.

I ſhall gather this obſervation from the words, that it is the ſweet temper and frame of ſouls truly gracious, to follow the Lamb whitherſoever he goeth. In the handling of this point, I ſhall ſhew you five things :

Firſt. What it is to follow the Lamb.

Secondly. Why they follow the Lamb.

Thirdly. The excellency of following the Lamb.

Fourthly. The miſery of them that follow not the Lamb.

Fifthly. How the Lamb's followers may be known from the beaſt's followers.

Firſt. To follow the Lamb whitherſoever he goeth, is to follow him in four things.

Firſt. In his commandments, if ye love me, keep my commandments, John xiv. 15.

Ye are my friends, if ye do whatſoever I command you, chap. xv. 14.

Bleſſed are they that dō his commandments, that they may have right to the tree of life, Rev. xxiv. 4. Oh, beloved, we cannot follow the Lamb whitherſoever he goeth, unleſs we follow him in his commandments, then ſhall I not be aſhamed ſaith David, when I have reſpect unto all thy commandments, Pſal. cxix. 6. Chriſtians ſhould take as much delight in thoſe precepts that enjoin holineſs, as in thoſe promiſes that aſſure happineſs.

Secondly. In his teaching, my ſheep hear my voice, and I know them, and they follow me, John x. 27. A ſtranger they will not follow, but will flee from him, verſe 5.

Thirdly. In his Providences: through all afflictions, all ſtraits, all diſcouragements; and ſorrows whatſoever, though it be a way of blood, we muſt forſake all to follow a crucified Chriſt, a condemned Chriſt, in bloody paths of ſufferings, if he calls us to it; yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me, Pſal. xxiii. 4. For ſaith Paul, I am ready not to be bound only, but alſo to die at Jeruſalem, for the name of the Lord Jeſus Chriſt. We muſt be willing to venture the loſe of all for him. Liberty, eſtates, relations, and life itſelf; we have forſaken all and followed thee, Mat. xix. 27.

Fourthly. In his example. For I have given you an example, that you ſhould do as I have done to you, John xiii. 15. That becauſe Chriſt hath ſuffered for us, leaving an example, that we ſhould follow his ſteps, 1 Pet. ii. 21. So that to follow Chriſt's ſteps is to take him for an example: we muſt walk in the ſame ſpirit, in the ſame ſteps, and in the ſame obedience, we muſt not follow wicked men's example, who walk in the broad way that leads to death, and are of their father the devil, and his works they do, John viii. 44. But we muſt follow our head, Chriſt, who went up and down doing good, Acts x. 38. Now this is to follow the Lamb whitherſoever he goeth: In his commands, in his teaching, in his providences, and in his examples.

Secondly. To follow the Lamb whitherſoever he goeth is to follow him truly without hypocriſy, and conſtantly without apoſtaſy.

Firſt. Truly without hypocriſy. Many follow the Lord as beggars follow a man, only for alms: They prize the wages above the works of religion; You ſeek not me becauſe of the miracles, but becauſe you did eat of the loaves and were filled, John vi. 26. Oh beloved, God abhors an hypocrite more than a Sodomite, and hell is provided on purpoſe for hypocrites, Mat. xxiv. 51.

My beloved, following after the Lamb fully, is to have the heart fixed and reſolved for God; my ſoul follows hard after thee, ſaith David, Pſal. lxiii. 8. And as the heart panteth after the water brooks, ſo panteth my ſoul after thee, O God, Pſal. lii. 1.

All the faculties of the ſoul are walking after God; my ſoul and all that is within me, praiſe the Lord, ſaith holy David.

Secondly. Conſtantly without apoſtaſy.

A true believer, after he begins to follow the Lamb, he never leaves following him, but followeth him whitherſoever he goes; who ſhall ſeparate us from the love of Chriſt? Rom. viii. 25. Shall tribulation, or peril, or ſword? For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creatures, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord, verſe 38, 39. Oh, beloved, he doth not follow the Lamb whitherſoever he goes, that follows the Lamb earneſtly for a while, but afterwards forſaketh him when the ſtorm riſeth. Yet hath he no root in himſelf, but endureth for a while: for when tribulation or perſecution ariſeth, becauſe of the word by and by he is offended, Mat. xiii. 21. Not he that follows the Lamb, in ſome things, and the beaſt in other things: They feared the Lord and ſerved other gods, after the manner of the nations. Nor he that followeth the Lamb in a dull heavy manner, and a luke-warm temper. I know thy works, that thou art neither cold nor hot, I would that thou wert either cold or hot, chap. x. 15. Be aſtoniſhed O ye Heavens at this, and horribly afraid, be very deſolate, ſaith the Lord. For my people have committed two evils, they have forſaken me, the fountain of living waters, and hewn them out ciſterns, broken ciſterns, that can hold no water, Jeremiah ii. 12, 13.

O! this is not following the Lamb; they that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue conſtantly in God's ways, unto the end of their days.

The righteous ſhall hold on his way, Job xvii. 9. Then ſhall we know, if we follow on to know the

Lord, Hoſea vi. 3. The righteous man holds on his way, he follows the Lamb whitherſoever he goeth.

Firſt. Speedily. 2. Truly. 3. Undividedly. 4. Zealouſly. 5. Humbly. 6. Cheerfully. 7. Diligently. 8. Conſtantly. 9. Faithfully. 10. Tranſcendently.

Now this is to follow the Lamb whitherſoever he goeth.

Now I ſhall ſhew you why believers follow the Lamb.

Firſt. Becauſe they are redeemed by the blood of the Lamb: "Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation, received by tradition from your fathers, but with the precious blood of Chriſt, as a Lamb without blemiſh and without ſpot, 1 Pet. i. 18, 19.

He paid a price for our redemption, that ſo he might diſcharge the debt of our ſins.

And they ſang a new ſong, ſaying, thou art worthy to take the book and to open the ſeal thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred and tongue and people and nation, Rev. v. 9.

There are three things called precious in the ſcriptures.

Firſt. Faith is called precious, 2 Pet. i. 2.

Secondly. The promiſes are called precious, v. 4.

Thirdly. The blood of Chriſt is called precious, 1 Pet. i. 9.

O! his blood hath redeemed us from ſix enemies.

Firſt, from the world, Gal. xiv. Rev. xxi.

Secondly, from the curſe, Gal. iii. 13.

Thirdly, from ſin, Rom. vi. 18, 22.

Fourthly, from the devil, Heb. ii. 18. Acts xxvi. 17, 18.

Fifthly, from the ſting of death, 1 Cor. xv. 55, 56.

Sixthly, from hell, 1. Theſſ. i. 10. Rev. ii. 12.

Oh! his blood is precious blood, his blood hath ſlain our enemies; he hath purchaſed by his blood reconciliation with the Father, union with the Son, communion with the Holy Ghoſt. Ye that were ſometimes afar off, are made nigh by the blood of Chriſt, Eph. ii. 13, 16.

Secondly. They follow the Lamb, becauſe they are waſhed in the blood of the Lamb. He hath loved us and waſhed us from our ſins in his own blood, Rev. i. 5. Theſe are they that came out of great tribulation, and have waſhed their robes and made them white in the blood of the Lamb, Rev. xvii. 14. The blood of Chriſt cleanſeth us from all ſin, 1 John i. 7. Chriſt's blood waſheth away our bloody ſins: I ſaid unto thee, when thou waſt in thy blood, live, Ezek. xvi. 6. For as we were united with Chriſt, our ſins are upon him, and his righteouſneſs upon us; It is Chriſt that gives us life, and puts excellent ornaments upon us, to cover our nakedneſs, and decketh us with jewels and gems of gold, ſo we become beautiful in his ſight, Iſa. lx. 10. That he might preſent unto himſelf a glorious Church not having ſpot or wrinkle, nor any ſuch thing, but that it ſhould be holy and without blemiſh. Eph. v. 27.

Thirdly. Believers follow the Lamb becauſe they are riſen with the Lamb: If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Col. iii. 1. Therefore we are buried with him in baptiſm, unto

death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life, Rom. vi. 4. Every man beſide a believer, is a dead man in treſpaſſes and ſins, Eph. ii. 1. Therefore they are exhorted to riſe from the dead, Eph. v. 4. They muſt riſe from evil to do good, from earthly mindedneſs to heavenly mindedneſs, but now by faith, believers are raiſed from darkneſs to light. For ye were ſometimes darkneſs, but now are ye light in the Lord; walk as children of light, Eph. v. 8. Ariſe, ſhine, for the light is come, and the glory of the Lord, is riſen upon thee, Iſ. lx. 1.

When the Lord ſhineth forth upon his people in glorious diſcoveries of himſelf, he calls them away from their former condition: When the Lord diſcovereth himſelf in a goſpel diſpenſation, his people were no longer to ſit under dark clouds of legal ceremonies, but to follow the Lamb whitherſoever he goeth.

Fourthly. They follow the Lamb, becauſe they are enlightened by the Lamb; "God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jeſus Chriſt, 2 Cor. iv. 6. But we as with open face, beholding, as in a glaſs, the glory of the Lord, are changed into the ſame image from glory to glory, even as by the ſpirit of the Lord, 2 Cor. iii. 18.—Yea, doubtleſs, and I count all things but loſs for the excellency of the knowledge of Jeſus Chriſt my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt," Philip. iii. 8. Divine and heavenly knowledge brings men near to God, it gives a man the cleareſt and fulleſt ſight of God, and the nearer

any man comes to God, the clearer viſion we have of God, and the more communion with God.

The reaſon why others do not follow the Lamb, is becauſe they ſee not the worth and want of the Lamb, having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts, Eph. iv. 18.

Where there is a veil caſt before the eyes of knowledge, there is a bar ſet before the hands of practice. An ignorant perſon neither knows what he is doing, nor does he know whether he is going: he doth nothing but undo himſelf by doing: carnal men ſee no precioufneſs and lovelineſs in Chriſt: Oh! What is thy beloved more than another beloved? Cant. v. 9. If thou kneweſt the gift of God, and who it is that aſketh, thou wouldſt have aſked of him, and he would have given thee living water, John iv. 10.

Chriſt goes undeſired in the world, becauſe he goes undiſcerned by the world; but the natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned, 1 Cor. iv. 14. But now believers being enlightened by the ſpirit of God, and by the word of God, they ſee themſelves what they were before faith, and what they are by faith, and when they ſhall be at the end of faith; they ſee Chriſt to be all precious in his ordinances, precious in his diſcoveries, precious in his graces, precious in his gifts, precious in his promiſes, precious in his members, precious in his miniſters, and precious in himſelf, 1 Peter ii. 8. Therefore believers cannot but love him, and follow him.

Fifthly. They follow the Lamb becauſe they love the Lamb. Grace be with all them that love the Lord Jeſus Chriſt in ſincerity, Eph. vi. 25. They love him with a ſuperlative love; Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee, Pſ. lxxiii. 25. The ſpouſe of Chriſt looks upon what ſhe is, as not great enough for her remembrance, and what ſhe doth is not good enough for his acceptance, look not upon me, becauſe I am black, becauſe ſin hath looked upon me: my mother's children were angry with me, they made me the keepers of the vineyards, but mine own vineyard have I not kept, Cant. i. 6.

The Church is never more fair than when ſhe judgeth herſelf to be moſt deformed; never more happy than when ſhe accounts herſelf moſt miſerable; never more holy than when ſhe reckons herſelf moſt polluted; ſhe is never richer, than when ſhe ſeeth herſelf to be pooreſt of all.

The ſoul that loves much, is a ſoul that works much; the commands of the goſpel are not grievous to him, but precious to him. Tell me (O thou whom my ſoul loveth) where thou feedeſt? Cant. i. 7. A ſoul that loves Chriſt, hath his eye upon Chriſt, and his deſire is after Chriſt. The deſire of my ſoul is to thy name, and to the remembrance of thee. With my ſoul have I deſired thee in the night: yea, with my ſpirit I will ſeek thee early.

True believers love Chriſt more than they love themſelves. They loved not their lives unto the death, Rev. xii. 11. Chriſt is dearer to them than their lives: they ſlighted, contemned, yea, deſpiſed their very lives, when they ſtood in competition with Chriſt and his glory, and choſe rather to ſuffer

the greateſt miſery, than he ſhould loſe the leaſt dram of his honor. The love of Chriſt hath made the ſaints and witneſſes yield all the parts and members of their bodies, to the cruel and mercileſs inſtruments of bloody perſecutors; their backs to be whipped, their eyes to be bored, their tongues to be cut out of their mouths, Heb. xi. 37. O how ſtrongly did theſe love! The meaſure of loving Chriſt, is to love him without meaſure: Who ſhall ſeparate us from the love of Chriſt! Tribulation ſhall not, perſecution ſhall not, famine and nakedneſs ſhall not, peril and ſword ſhall not: For I am perſuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord, Romans viii. 35, 38, 39.

Sixthly. They follow the Lamb becauſe they are married to the Lamb, Jer. iii. 24. "I am married unto you, Rev. xxi. 9. I will ſhew you the bride the Lamb's wife, Cant. ii. 16. My beloved is mine and I am his." Here I will ſhew you two things.

Firſt. How Chriſt comes to be ours.

Second. How we come to be Chriſt's.

Firſt. Chriſt is ours by free donation and gift of the Father: "God ſo loved the world that he gave his only begotten Son," John iii. 16.

Secondly. Chriſt freely gave himſelf unto us, ſo that Chriſt is ours by his own conſent: he hath (as it were) paſſed over himſelf unto us, Chriſt loved me and gave himſelf for me, ſaith the apoſtle, Gal. ii. 20.

Thirdly. Chriſt has paſſed himſelf over unto his Church by marriage, and therefore ſhe is called his Queen, his ſpouſe, his bride, and his wife, Pſal. xiv.

9. Although we had nothing to bring to him but poverty, ſhame ſorrow and miſery; yet he took us and loved us, and married us.

Fourthly. Chriſt is ours by communicating his own ſpirit to us.

2. The ſaints are Chriſt's four ways.

Firſt. By the donations of the Father, "God hath made him both Lord and Chriſt, Acts ii. 26. And hath put all things under his feet, and gave him to be head over all things to the Church," Eph. i. 22. And now, ſaith Chriſt, behold I and the children whom thou gaveſt me; thine they were, and thou gaveſt them me, John xii. 6. God the Father gave us to God the Son, that he might redeem us; and might ſanctify us, and keep us from the evil of the world, verſe 17.

Secondly. We are Chriſt's by choice. "I have choſen you out of the world," and the ſaints are ſaid to be choſen in Chriſt, Eph. i. 4.

And they are called a choſen generation, 1 Pet. ii.

And choſen and faithful. Rev. xvii. 14.

Thirdly. The ſaints are Chriſt's by purchaſe; we were in our enemies hands and under their power, and could not free ourſelves from the bondage of the law, ſin, ſatan, death and hell; therefore, ſaith the Apoſtle, we are bought with a price, 1 Cor. vi. 20.

For in reſpect of God's juſtice, we are bought by Chriſt.

Fourthly. We are Chriſt's by combination and covenant. I entered into covenant with thee, and thou becameſt mine, Ezek. xvi. 8. That is, I did make a ſolemn covenant or ſtipulation with thee, that I would take thee to be my people. So that it is no wonder believers follow the Lamb whitherſoe-

ver he goeth. They are married to him, he is their head and husband.

Seventhly. They follow the Lamb because they have the spirit of the Lamb. We have not the spirit of the world, but the spirit which is of God, that we may know the things that are of God, and we have the mind of Jesus Christ, 1 Cor. ii. 11, 12, 16. And we know that he abides in us, by the spirit which he hath given us. Now if any man have not the spirit of Christ, he is none of his.—— This spirit that the Lord Jesus gives to believers, is a sealing spirit, a lively spirit, an enlightening spirit, a leading spirit. It leads us from all evil to all good: and therefore they pray in the spirit, and with the spirit, and by the spirit, and for more of the spirit. They that have this spirit, need not a book to pray by. Now all true believers have the spirit of the Lamb; therefore they follow the Lamb whithersoever he goeth.

Eighthly. Believers follow the Lamb because all their privileges come from the Lamb, they are all Kings and Priests, Rev. i. 6, and v. 10. And sons and heirs, 1 John iii. 1. Behold what manner of love the Father hath bestowed upon us, Rom. viii. 17. If children, then heirs, heirs of God, and joint heirs with Christ.

Though believers have not a crown of life, yet they are heirs to a crown of life; God puts the greatest honour upon his own people, Prov. xii. 16. All the honor that other men have is not worth the having. That which makes a man great in the eyes of the world, makes a man nothing in the eyes of God. Men are never the better for their greatness, if they are not made better by their greatness. But now, believers, greatness and honor come by Christ; the faithful and true witnesses, the first begotten of

the dead, and the Prince of the Kings of the earth. He hath made us unto our God Kings and Prieſts, and we ſhall reign on the earth, Rev. 10. All the light and life, and hope, and joy, and peace, and beauty, and honour, and riches, believers have, they have it all by Chriſt, and from Chriſt. He gave them rich grace and rich glory, and all things richly to enjoy, 1 Tim. vi. 17.

Take a man that is out of Chriſt, and he hath none of all this, Eph. ii. 12. That at that time ye were without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the covenant of promiſe, having no hope, and without God in the world; yea, he is wretched and miſerable, and poor, and blind, and naked, Rev. iii. 17.

O! this is the condition of every graceleſs, faithleſs and Chriſtleſs perſon. But, now a believer, though he be never ſo poor in the world's eye, he is rich in God's eye; for all things are his, and he ſhall inherit all things, Cor. iii. 22. Rev. xxi. 7. He that overcometh, ſhall inherit all things. But how comes it to paſs that believers have ſo much, and all others ſo little? he hath it all from Chriſt, of his fullneſs have we all received, and grace for grace, John i. 16. Therefore believers do glory in Chriſt, becauſe they have all their glory by and from Chriſt, 1. Cor. xxxi. He hath enough to glory in, that hath Chriſt to glory in. Now believers cannot but cleave to him, and follow him, becauſe all their good things come by him.

Ninthly. They follow the Lamb becauſe their names are written in the Lamb's book, Rev. xiii. 8. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life, of the Lamb ſlain from the foundation of the world, and there ſhall in no wiſe enter into it any

thing that defileth, neither whoſoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life, Rev. xxi. 27. All the reſt of all the worſhippers of the beaſt, and all unbelievers ſhall be caſt into the lake of fire, which burns and flames forever, Rev. xix. 20. There are a great many that follow the beaſt, worſhip the beaſt, receive the mark of the beaſt, and admire the beaſt, chap. xiii. 34. But what are they? are they many that have their names written in the Lamb's book of life? No, no; for this, ſee Rev. xvii. 8.—The beaſt which thou ſaweſt was and is not; and ſhall aſcend out of the bottomleſs pit, and ſhall go into perdition; and they that dwell on the earth ſhall wonder, whoſe names are not written in the book of life. So that you ſee what that curſed crew are that follow Babylon, they are ſuch whoſe names are not written in the book of life. But they that have their Father's name written in their forehead, and their names written in the Lamb's book, they follow the Lamb whitherſoever he goeth.—And they that are with him are called and choſen, and faithful, Rev. xi. 14.

Tenthly and laſtly. Precious ones follow the Lamb, becauſe they ſhall be forever with the Lamb. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord. Wherefore comfort one another with theſe words, 1 Theſſ. iv. 17, 18. Therefore are they before the throne of God, and ſerve him day and night in the temple: and he that ſitteth on the throne, ſhall dwell among them. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat; for the Lamb which is in the midſt of the throne ſhall feed them,

and ſhall lead them into living fountains of water, and God ſhall wipe away all tears from their eyes, Rev. vii. 15, 16, 17.

How troubleſome ſoever a ſaint's beginning is, his end is joyful. When believers change earth for heaven, they do no not loſe their happineſs, but complete their happineſs, John xvii. 24. "Father, I will that they alſo whom thou gaveſt me, be with me where I am, that they may behold my glory which thou haſt given me: for thou loveſt me before the foundation of the world." Not only with me forever, but my ſaints, my angels, and with my Father, and with all that are with me.

To be with God and Chriſt forever, implieth theſe ſeven things:

1. The preſence of God.
2. The happy union with God.
3. The bleſſed viſion of God.
4. The glorious communion with God.
5. The fruition of God.
6. The reſt that the ſaints ſhall have in God.
7. The enjoyment of themſelves in God.

O! how unſpeakable is the glory of heaven! O! how infinitely glorious is the Lamb! Now true believers follow the Lamb whitherſoever he goeth, becauſe they ſhall be forever with the Lamb in fulneſs of glory and endleſs felicity, Rom. viii. 17.— Thus have I ſhewed you why believers follow the Lamb. Now I ſhall ſhew you the excellency of following the Lamb.

The firſt excellency is, they that follow the Lamb have the preſence of the Lamb with them. The hundred forty and four thouſand that ſtood upon mount Sion, had the Lamb with them, Pſ. xlvi. 5. God is in the midſt of her; ſhe ſhall not be moved.

God ſhall help her, and that right early, the Lord of hoſts is with us, the God of Jacob is our refuge, verſe 7. God is in the midſt of his Church, not only to behold her, but to uphold her, though the Church's enemies may be waves to toſs her, yet they ſhall never be rocks to ſplit her, becauſe God is in the midſt of her, this is that which comforted and ſtrengthened David : " Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me, Pſ. xxii. 4. When thou paſſeſt through the waters, I will be with thee, and through the rivers, they ſhall not overflow thee : when thou walkeſt through the fire, thou ſhall not be burnt, neither ſhall the flames kindle upon thee, Iſa. xliii. 2. Oh ! they that follow the Lamb, ſhall ſtand before the Lamb, have the preſence of the Lamb, his glorious preſence, his gracious preſence, his comforting preſence, his protecting preſence, his quickening and ſanctifying preſence.

The ſecond excellency is, that they that follow the Lamb, ſhall know the mind of the Lamb. It is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given. And bleſſed are your eyes for they ſee, and your ears for they hear, Mat. xiii. 11, 16. Henceforth I call you not ſervants : for the ſervant knoweth not what his Lord doth : but I have called you friends ; for all things that I have heard of my Father, I have made known unto you, John xvii. 6—8. Jeſus Chriſt that lies in the boſom of his Father, he unboſoms and unbowels the heart of the Father to believers ; they know his ſecrets, his mind, his counſel and his will, and none knoweth it but them ; " I thank thee, O Father, Lord of heaven and earth becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes,"

Mat. xi. 25. But they that walk with God, know much of the mind of God, and the myſteries of the goſpel.

The third excellency of following the Lamb, is, they that follow the Lamb, may come boldly to the Lamb: let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 16. A ſoul that hath an intereſt in Chriſt may come boldly, and ſpeak boldly to him, and to his Father for any mercy he needeth; he may go to the throne of grace for grace, and open his heart to God as one friend to another. Oh! what liberty hath believers! Oh what a privilege have they, that they may go to God with a holy boldneſs; the wicked proud ones of the earth are ſo high, that the poor ſaints cannot come boldly and freely to them: but they may come boldly and freely to the Lord their God, Mat. xi. 20. Come unto me all ye that labor and are heavy laden, and I will give you reſt.

The fourth excellency is, that they that follow the Lamb, ſhall have all their wants ſupplied by the Lamb. Phil. iv. 17. But my God ſhall ſupply all your needs, according to his riches in glory by Jeſus Chriſt. They that follow the Lamb ſhall want no good thing. Oh fear the Lord ye his ſaints; for there is no want to them that fear him. The young lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing, Pſ. xxxiv. 9, 10. The Lord is my ſhepherd I ſhall not want, Pſ. xxiii. i. Delight thyſelf in the Lord and he ſhall give thee the deſires of thine heart; thou ſhalt have whatſoever thou deſireſt to have. He that hath the chifeſt good, ſhall want no good. Whoſoever ſhall drink the water that I ſhall give him ſhall never

thirſt ; and he that cometh to me ſhall never hunger, John vi. 25. O who would not follow and believe in the Lamb ? O happy are all that love the Lamb !

The fifth excellency is, they that follow the Lamb ſhall ſhare with the Lamb.

Firſt. In his divine nature, whereby are given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt, 2 Pet. i. 4. That is, of thoſe divine qualities, whereby we are made like unto God, in wiſdom and righteouſneſs and true holineſs, John iv. 24.

Secondly. In his conqueſt, the poor ſaints ſhare with Chriſt in all his noble and honourable conqueſts, 1 Cor. xv. 55. Over the world, death and hell, and over ſufferings : in all theſe things we are more than conquerors through him that loved us, Rom. viii. 37.

Thirdly. They ſhare with Chriſt in his graces. Of his fulneſs have we all received, and grace for grace, John i. 16. As a child receives member for member, as the paper from the preſs receives letter for letter, as the wax from the ſeal receives print for print, or as the glaſs from the image receives face for face, ſo do believers receive from Chriſt grace for grace, that is, for every grace that is in the Lamb, there is the ſame grace in us in ſome meaſure.

Fourthly. Believers ſhare with Chriſt in his glorious titles, he is called a ſon, ſo are they ; a king, ſo are they ; a prieſt, ſo are they ; an heir, ſo are they ; Rom. viii. Rev. v. 10. and i. 5, 6.

Fifthly. They ſhare with Chriſt in his glory. I go to prepare a place for you, I will come again and

receive you unto myſelf, that where I am, there you may be alſo, John xiv. 3. And the glory which thou gaveſt me, I have given them; that they may be one even as we are one, John xvii. 22. My ſheep hear my voice, and they follow me, and I give unto them eternal life, John x. 27, 28.

The ſaints ſhall have the ſame glory which Chriſt himſelf hath: the ſaints in heaven are not only glorified with Chriſt, which is a great exaltation, but they do enjoy the very ſame glory which Chriſt himſelf doth, the ſame for kind, though not for degree. The head and members are glorified together with the ſame kind of glory.

God hath not one heaven for his ſon and another for his ſaints; but one and the ſame for both. Believers ſhall be as truly glorious as Chriſt, as eternally glorious as he is. Our vile bodies ſhall be faſhioned like his glorious body; and we ſhall be glorified together with him, and appear with him in glory, Rom. viii. Col. iii. O here is the excellency of following the Lamb, they that follow him ſhall ſhare with him.

The ſixth excellency of following the Lamb, is, they that follow the Lamb ſhall be protected by the Lamb. He ſuffered no man to do them wrong; yea, he reproved Kings for their ſakes: ſaying, touch not mine anointed, and do my Prophets no harm, Pſ. cv. 14, 15. which are his ſaints. Who is he that will harm you, if ye be followers of that which is good; and if ye ſuffer for righteouſneſs ſake, happy are ye; and be not afraid of their terror, neither be troubled, 1 Pet. iii. 13, 14. Fear not thou for I am with thee, be not diſmayed, for I am thy God: yea, I will ſtrengthen thee, yea, I will help thee; I will uphold thee with the right hand of

my righteouſneſs ; Iſa. xli. x. Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb ? yea, they may forget, yet will I not forget thee, Iſa. xlix. 15.— Who can harm a man if God be with him and for him ? He that hath the love of God needs not care for the anger of men.

A true believer hath the love of God, of Chriſt, of good angels, of good men, and the love of all whoſe love is worth the having. God protects men in his way, but not out of his way ; when men appear for God, God appears for men ; he is good to them in affliction, and he doth them good by affliction.

The ſeventh excellency is, they that follow the Lamb, ſhall not feel the wrath of the Lamb. Rev. ii. 11. He that overcometh ſhall not be hurt of the ſecond death, 1 Theſſ. i. 10. And to wait for his ſon from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come. There is therefore now, no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh but after the ſpirit, Rom. viii. 1. O how ſad is the condition of thoſe who live and die without Chriſt ! they are ſent to hell, Pſ. ix. 17. The wicked ſhall all be turned into hell, and all the nations that forſake God ; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, 2 Theſſ. i. 9.

They ſhall feel and ſuffer the wrath of the Lamb, becauſe they deſpiſed the truth of the Lamb, becauſe I have called and ye have refuſed, I have ſtretched out my hand and no man regarded ; but ye have ſet at nought all my counſel, and would none of my reproof : I alſo will laugh at your ca-

lamity, I will mock when your fear cometh, when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind : when diſtreſs and anguiſh cometh upon you. Then ſhall they call upon me, but I will not anſwer ; they ſhall ſeek me early but ſhall not find me, Prov. i. 24—29. Do you hear this, ſinners, and die in your ſins ! be ſure hell will ſhew you no mercy.

Now the believer ſhall feel and ſuffer none of this, he is in a happy ſtate and condition.

The eighth excellency is, they that follow the Lamb, ſhall reign with the Lamb ; and this is another excellency of following the Lamb ; true believers do reign over the creatures, the pomp and the pride of the world, over all ſpirits, over ſin, over the conſciences of wicked men, and over ſufferings : But beſides all this, they reign with Chriſt, and over thoſe that now reign over them, Rev. v. 10.— And we ſhall reign on the earth, chap. xx. 5. And they lived and reigned with Chriſt a thouſand years. And as the wicked tread down the ſaints under their feet now, ſo ſhall the ſaints then tread down the wicked under their feet, Mal. iv. 3.

The Lord hath promiſed that the meek ſhall inherit the earth, do not the ſcriptures ſay, that in the laſt days the mountain of the Lord's houſe ſhall be lifted up above the hills, and ſhall be eſtabliſhed in the top of the mountains ? Iſa. ii. 2. And that the kingdoms of this world muſt become the kingdoms of our Lord Jeſus Chriſt ? Rev. xi. 15.

And he that loves to ſee the face of his Church beautiful, will, ere long, wipe away theſe bloody tears. It is not long before you will triumph and ſay, Cant. ii. 11, 12. Lo, the winter is paſt, the rain is over and gone ; the flowers appear on the earth, the time of the ſinging of birds is come,

The ninth excellency is, they that follow the Lamb, ſhall ſit upon the throne with the lamb, Rev. iii. 21. To him that overcometh will I grant to ſit with me in my throne ; even as I alſo overcame, and am ſet down with my Father on his throne : ye alſo ſhall ſit upon twelve thrones judging the twelve tribes of Iſrael. Mat. xix. 28. O what an honor is this, what a glory is this, to ſit upon the throne with Chriſt ? Is it not honor and glory enough for us to be in heaven with God and Chriſt, and his angels, but we muſt ſit upon a throne there." O what an honor is this ? And yet this honor ſhall all the Lamb's followers have.

The tenth excellency of following the Lamb is, they that follow the Lamb ſhall judge the world with the Lamb. If you conſult the ſacred records, you will find that both God and Chriſt, and the ſaints are ſaid to judge the world. The ordination is God's, the execution is Chriſt's, the approbation is the ſaints : when the Apoſtle would ſtop the ſinful ſuits among the Corinthians, brethren that did not want men of eminency to put a period to controverſies, ſaith " Do you not know that the ſaints ſhall judge the world ? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters ?" 2 Cor. vi. 2.

Enoch, the ſeventh from Adam, propheſied, ſaying, behold the Lord cometh with ten thouſands of his ſaints, to execute judgment upon all, Jude 14, 15 verſes. When the ſon of man ſhall ſit on the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael, Mat. xix. 28. Now the world judges the ſaints ; but then the ſaints ſhall judge the world. Now they judge and condemn Chriſt and his members, but then they ſhall be judged and condemned by Chriſt

and his members. For as the world cannot endure God himſelf, ſo neither can they endure God in the ſaints ; and the more God dwells in the ſaints, the more the world afflicts the ſaints : but they that follow the Lamb whitherſoever he goeth, ſhall then ſit upon thoſe that now ſit upon them. Thus I have ſhewed you the excellencies of following the Lamb.

Fourthly. The miſery of thoſe that follow not the Lamb, but the beaſt : O their miſery is great in this life, but it will be greater in the other.

The firſt miſery of them that follow the beaſt is, they that follow him ſhall ſhare with him in all his plagues. And the third Angel followed them, ſaying with a loud voice, if any man worſhip the beaſt and his image, and receive the mark in his forehead, or in his hand ; the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the Lamb, Rev. xiv. 9, 10. O the plagues, the terrible plagues that fall upon the beaſt ; death and mourning, and famine and fire, chap. xviii. 8. The judgment ſhall come upon all parties, and upon all degrees and conditions of men that join with the beaſt. All thoſe that do partake of his ſins, ſhall ſhare in his plagues.

There is,

Firſt. A vial poured out upon the earth ; that is, upon the common people, chap. xvi. 2.

Secondly. Another vial upon the ſea, that is, the juriſdiction of Rome, verſe 3.

Thirdly. Another vial upon their rivers, that is, their Miniſters, verſe 4.

Fourthly. Another vial is poured out upon the ſun, that is, Princes and Magiſtrates, verſe 8.

Fifthly. Another viol upon the ſeat, that is, Rome itſelf, the throne of the beaſt, verſe 10. So that all that worſhip the beaſt, and receive his mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they ſhall ſhare with him in all his plagues: Come out of her, my people, that you be not partakers of her ſins, and that ye receive not of her plagues, Rev. xviii. 4.

The ſecond miſery of them that follow the beaſt is, they ſhall cry to the rocks and to the mountains of the earth. And the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themſelves in the dens, and in the rocks of the mountains, and ſaid to the mountains and rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who ſhall be able to ſtand? Rev. v. 15—17.

The wicked, though here clothed in ſilk and velvet, ſhall wiſh for the mountains to cover them, which would be but a poor ſhelter; for the mountains melt at the preſence of the Lord, and the rocks rend aſunder when he is angry. They that made others flee away from them as innocent Lambs from devouring Wolves, ſhall be afraid of the wrath of the Lamb, that ſitteth on the throne. Oh! how will thoſe great men dare to appear before his tribunal, that have ſtained the ſword of authority with the blood of innocency, by turning its back againſt the vitious, and whetting its edge againſt the righteous: many an unjuſt judge, that may be now ſits confident upon the bench, ſhall then ſtand trembling at the bar. O! how ſhall they be able to lift up their heads before Chriſt, who have lifted up their

hands againſt Chriſt? The Kings of the earth ſtood up, and the rulers were gathered together, againſt the Lord and againſt his Chriſt, Acts iv. 26. Rev. xvii. 15. Inſtead of helping the Lord againſt the mighty, they help the mighty againſt the Lord, Pſ. xxii. Oh! how many great men are there, that make no other uſe of their greatneſs, but to be great in wickedneſs, great ſwearers, great drunkards, great ſabbath-breakers, great perſecutors, great adulterers, great atheiſts, who inſtead of denying or forſaking the devil, and all his works, follow the devil and all his works, who ſin with content, and are content with their ſins: The Princes are rebellious, and companions of thieves, Iſ. i. 23. But the great God againſt whom they ſin, is greater than the greateſt; before whom all nations of the world are as a drop of the bucket, and as the ſmall duſt of the balance, Iſ. xl. 15. Who will not fear thee, O King of nations? foraſmuch as there is none like unto thee, O Lord, thou art great; and thy name is great, and thy power is great, Jer. x. 6, 7. He toucheth the mountains and they ſmoke; before whom the devils fear and tremble. Therefore, wo, wo, be to them that forſake him, and follow the beaſt, they ſhall cry and call for help, but there will be none to help them.

The third miſery of thoſe that follow the beaſt, is, they ſhall be caſt into a lake of fire with the beaſt. And the beaſt was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image, theſe both were caſt alive into the lake of fire burning with brimſtone, Rev. xix. 20. The Lord Jeſus ſhall be revealed from heaven with his mighty an-

gels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, 2 Thess. i. 6, 8, 9. O what a dreadful thing is it to lye under the wrath of God, to lye in burning flames, and forever to be banished from the presence of God, and his holy Angels; this will be the portion of the beast's followers. O! will they not wish then they had never been born, and that they might be turned into stocks and stones? But alas! their wishes will do them no good. Christ will say to them, depart ye cursed into everlasting fire, prepared for the devil and his angels, Mat. xxv. 41. O ye rulers and great ones of the earth! it will be no dishonor to your honors to lay your honor at his feet, in whose presence the angels veil their faces, and before whose throne the elders cast their crowns, Is. vi. 2. Rev. iv. 10. O! is it better then with patience to suffer with Zion and the Church's party a while, rather than join with the Romish party, and be ruined with them in the end, Rev. xiv. 12.

Here is the patience of the saints. Ye shall suffer a while and be trodden down by them, and you must stay for a full accomplishment of his promise, for your deliverance. But I will surely come, and I will recompence all your patience; and therefore be not discouraged, nor faint in your minds; let not your hearts turn back into Egypt, and hanker after Rome, those remnants of Baal, which God shall surely destroy.

Fifthly. I shall shew you now how the Lamb's followers may be known by the beast's followers.

First. You may know them by their number, they are in number the fewest; many are called but few chosen, Mat. xx. 16. Though all Israel be as the sand of the sea, yet but a remnant shall be saved, Rom. ix. 27. And Christ calls his flock a little flock, Luke xii. 32. And truly beloved, they are but a few that follow the Lamb, and believe in him.

The Heathens follow the Devil, the Turks follow Mahomet, the Jews follow Moses, the Papists the Pope, and loose Protestants, and carnal professors, they follow the world, the flesh and the Devil, and false teachers, false doctrine, and false worship; And all the world wonders at the beast, Rev. xiii. 3. The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations, and tongues, ch. xvii. 15. Believers, though their nature is the sweetest, yet their number is the smallest. In heaven are the best but in hell are the most. O dear Christians, there are but few upright Christians; there are many thorns, but few lillies, many almost, but few altogether Christians.

Secondly. By their characters you may know them: you have nine lovely characters of them in this xivth. chap.

First. They stand with the Lamb upon Mount Zion.

Secondly. They have their Father's name written in their forehead.

Thirdly. They sing a new song which none can learn, but only the hundred forty and four thousand.

Fourthly. They are such as are redeemed from the earth.

Fifthly. They are virgin saints, not defiled with women.

Sixthly. They follow the Lamb whitherſoever he goeth.

Seventhly. They are redeemed from among men.

Eighthly. They bring their firſt fruits unto God, and to the Lamb.

Ninthly. And in their mouth was found no guile; for they are without fault before the throne of God. Oh! how holy, how heavenly, how gracious, how glorious, how lovely and ſpiritual are theſe? they live in the Lord, on the Lord, to the Lord, and with the Lord: they are a choſen generation, a royal prieſthood, an holy nation, a peculiar people, 1 Pet. ii. 9.

Thirdly. By their ſpirit; they have another ſpirit, Numb. iv. 24. All the Lamb's followers are in the ſpirit of the Lamb, Rom. viii. 9, 15. And by the ſpirit they are led and taught; a ſpirit of holineſs, a ſpirit of meekneſs, a ſpirit of love, a free ſpirit, and a true humble and faithful ſpirit, to and for the Lord. Now as the Lamb's followers are in the ſpirit of the Lamb, ſo the beaſt's followers are in the ſpirit of the beaſt, which is no other than the ſpirit of the devil, Eph. ii. 1. According to the prince of the power of the air, (the ſpirit that now worketh in the children of diſobedience,) a ſpirit of lording and domineering, a ſpirit of cunning and craftineſs, a ſpirit of deceit, a ſpirit of ſuperſtition, a ſpirit of perſecution and cruelty; and in this ſpirit are all the followers of the beaſt, now, by this you may know the Lamb's followers from the beaſt's followers.

Fourthly. By their name; they have another name, a new name, Rev. iii. 12. God gives his people honorable titles, though the beaſt gives them reproachful titles, God calls them the dearly beloved of his ſoul, Jer. xii. 7. And the apple of his eye,

Zech. ii. 8. And his jewel, Mal. iii. 17. His glory, his portion, his bride, his friends, and children. But the beaſt calls them ſeditious, heretics, deceivers and blaſphemers, and fools and madmen, if they were not worthy to have a being amongſt men; but though they are ravens in the world's eye, yet they are doves in God's eye: yea, they are ſuch worthies of whom the world is not worthy, Heb. xi. 38. Now, dear Chriſtians, by this you may know the Lamb's followers from others, by the nick names the world giveth them, and by the glorious name that God giveth them.

Fifthly. By their graces they may be known: ſuch as are the Lamb's followers, are full of faith, full of love, full of grace and goodneſs: they are very fruitful, and bring forth much fruit, John xv. 5. They are called heaven becauſe of their heavenlineſs, Rom. viii. 1. And holy becauſe of their holineſs, ſpiritual becauſe of their ſpiritualneſs; and faithful becauſe of their faithfulneſs. There is much of God to be ſeen in them, and in their words, works, duties and converſations, Phil. iii. 20. For our converſation is in heaven. They ſeek heavenly things and walk by an heavenly rule, they eye heavenly objects and are led by an heavenly ſpirit: they ſubmit to a heavenly government, and imitate heavenly ones.—There is much of heaven in them, and much of them in heaven; when I awake, I am ſtill with thee, ſaith David.

But now the beaſt's followers, they are full too; but it is with blood and ſwearing, curſing, ſtealing, lying, blaſpheming, rebellion, and all manner of abominations and filthineſs, Hoſea iv. 2. Rom. iii. Rev. i. 3. Now, beloved, by this you may know Chriſt's precious ones from the beaſt's filthy ones.

Sixthly. The Lamb's followers may be known from the beaſt's, by their keeping the commandments of God, and the faith of Jeſus Chriſt. Here is the patience of the ſaints. Here are they that keep the commandments of God, and the faith of Jeſus. So Rev. xii. 17. the dragon was wroth with the woman, and made war with the remnant of her ſeed, which keep the commandments of God, having the teſtimony of Jeſus Chriſt. True believers cleave to the Lord, and follow him: but my ſervant Caleb hath followed me fully, Numb. xvi. 24.—— And Enoch walked with God, Gen. v. 24. And Noah walked with God, Gen. vi. 9. Let us walk in the ſpirit, Rom. v. 25.

And they follow the Lamb whitherſoever he goeth, they hear his voice, they profeſs his worſhip, and obey his doctrine, they abhor antichriſt, they follow not the beaſt, nor receive his mark, but keep his beautiful garments of goſpel innocency, and will not touch beaſtly Babylon.

Seventhly. By their company, the Lamb's followers keep company together. Being let go, they went to their own company, Acts iv. 25. So they are ſaid to ſtand upon a ſea of glaſs together. And I ſaw as it were a ſea of glaſs mingled with fire, and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God, Rev. xv. 2. So they that are with the Lamb upon mount Zion, are together, keep together, and follow the Lamb together.—— Chriſt's faithful witneſſes do not hear with antichriſt's hearers, nor worſhip with them which worſhip the beaſt, for they are come out of Babylon, chap. xviii. 4. Come out of her, my people, that ye be not partakers of her ſin, that ye receive not of her

plagues. Wherefore come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you, ſaith the Lord, 2 Cor. vi. 17. The children of God will not keep company with the children of wrath, for they cannot agree: "For what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? and what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? 2 Cor. vi. 14, 15, 16. Therefore believers, keep together, walk together, and worſhip God together: And they that believed were of one heart and of one ſoul, and continued in the apoſtles doctrine and fellowſhip, Acts iv. 24. and ii. 42. By this the Lamb's followers are known, viz. By their company.

Eighthly. By their language they are known, true believers ſpeak the language of Canaan, their language is ſcripture language, you may know them by their ſpeech, as Peter was known by his ſpeech; "ſurely thou art one of them, for thy ſpeech bewrayeth thee, Matt. xxvi. 73. Their words are holy and heavenly, they ſpeak of God, and to God, and for God, and he heareth them. Mal. iii. 16. But the beaſt's followers ſpeak wickedly, proudly, daringly and blaſphemouſly, Chap. xiii. 4. And he opened his mouth, blaſpheming God, his Son, his name, his ſaints, and they that dwell in heaven, ver. 6. Men are known, who and what they are, and to whom they do belong, by their language, if they are of God and in God, cannot but ſpeak much of God.

Ninthly, The Lamb's followers are known by this, they are more afflicted with the Church's heav-

ineſs, than they are affected with their own happineſs.

The King ſaid why is thy countenance ſad? this is nothing elſe but ſorrow of heart ſeeing thou art not ſick. Why ſhould not my countenance be ſad, when the city, the place of my father's ſepulchre lieth waſte, and the gates thereof conſumed with fire? Neh. ii. 2, 3. How can Zion's ſons be rejoicing, when their mother is morning? Though they were the Jews deſolation, yet they were Jeremiah's lamentation, how can ſuch rejoice in her ſtanding, that do not mourn for her falling? when the church's adverſaries make long furrows upon her back, we ſhould caſt in the ſeed of tears. Remember them that are in bonds, as being bound with them; and them which ſuffer adverſity, as being yourſelves likewiſe in the body, Heb. xiii. 3. Sympathizing with others, make an eſtate that is joyful more happy, and an eſtate that is doleful, leſs heavy.

The righteous periſh, and no man layeth it to heart, If. lvii. 1. We may draw up that charge againſt many now, Amos vi. 4. That lie upon beds of ivory, and ſtretch themſelves upon couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall, verſe 6. That drink wine in bowls, and anoint themſelves with the chief ointment: But they are not grieved for the affliction of Joſeph. Oh! that there were not too many ſuch now-a-days, that eat the fat, and drink the ſweet, and are not troubled for Zion's troubles; inſtead of ſympathizing with them in their miſery, they are cenſuring them for their miſery: But the true ſervants of God are tender and broken hearted, they weep and mourn, and wring their hands for Zion's ſins, for Zion's breaches, for Zion's calamities, for Zion's

deliverance : and thus they do, and will do till they ſee Zion on mount Zion to be with the Lamb.

Tenthly, The Lamb's followers are known by their love to Chriſt, and ſufferings for Chriſt, they chooſe the worſt of ſorrows before they will commit the leaſt of ſins. For thy ſake we are killed all the day long, and counted as ſheep for the ſlaughter Pſ. 24. Rom. 8. 36. And ye ſhall be hated of all men for my name's ſake, Mat. x. 22. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Matth. v. 11. Love can walk on the water without drowning, and lie in the fire without burning. How ſhall we land at the haven of reſt, if we are not toſſed upon the ſea of trouble ; A believer ſhould live above the love of life and the fear of death. Though we cannot live without afflictions, yet let us live above afflictions. None are ſo welcome to that ſpiritual Canaan, as thoſe that ſwim to it through the red ſea of their own blood ; in ſuffering the offence is done to us, in ſinning the offence is done to God, in ſuffering we loſe the favor of men ; in ſinning we loſe the favor of God ; therefore Daniel choſe the den of the lions, rather than he would forſake the cauſe of the Lamb. Dan. vi. 6. And the three children choſe rather to ſuffer ſadly, than to ſin fouly. Dan. iii. And Moſes choſe rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon, Heb. xi. 25. It is better to be a martyr than a monarch. It is better to be a priſoner for Jeſus Chriſt, than to be a Prince without Chriſt, or againſt Chriſt.

O how precious, how glorious, how lovely and how ſweet is Jeſus Chriſt to believers! O they love him intirely, uprightly they love his glorious perſon, and the beauty of his holineſs, his name, his honor, his cauſe and his members: they will ſuffer for him, and die for him, becauſe he ſuffered and died for them, Rev. xii. 11. And they loved not their lives unto the death. Now by this all men may know the Lamb's followers from the beaſt's followers, viz. by their ſorrows and ſufferings for Chriſt, for truth, for righteouſneſs, and for conſcience ſake, Heb. xx. 34. And they took joyfully the ſpoiling of their goods, Heb. xi. 35.

Eleventhly. The Lamb's followers are known by this: they ſeek the public good of others above the private good of themſelves. I have great heavineſs and continual ſorrow in my heart; for I could wiſh that myſelf were accurſed, from Chriſt for my brethren, my kinſmen according to the fleſh, Rom. ix. 2, 3. And now, O Father, glorify thy Son, that thy Son may glorify thee, John xvii. 1.— He prayed for glory more for the Father's ſake that beſtowed it, than for his own ſake that received it. A true Chriſtian doth not deſire grace only for this end, that God may glorify him, but he deſires grace for this end, that he may glorify God: For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for our ſakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. Oh! that the Lord Jeſus ſhould not only in pity ſave us, but in love die for us; and David after he had ſerved his own generation, by the will of God, fell aſleep, Acts xii. 20. His generation did not ſerve him, but he ſerved his generation; not the generation that was before him, for they were dead before he was living: not the generation that was

behind him, for they were living after he was dead, but his own generation: and not by his own will, but by the will of God.

Old Eli mourned more for the loſs of his religion, than for the loſs of his relations, 1 Sam. iv. 18. So Moſes, Exod. xxxii. 20. Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation. He was no ſelf-ſeeker, but a life-preſerver. Grace doth not only make a man carry it like a man to God, but carry it like a God to man; reaſon makes a man, but grace makes a man a Chriſtian. Every gracious ſpirit is public, though every public ſpirit is not gracious.

As we are not born by ourſelves, ſo we are not born for ourſelves. But the beaſt's followers, and Babylon's Merchants are for themſelves; and ſeek themſelves: yea, they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand: they all look to their own way, every one for his gain from his quarter, Iſa. lvi. 11.—They teach things they ought not, for filthy lucres ſake, Tit. i. 11. Wo unto you Scribes and Phariſees; for ye devour widows houſes, and for a pretence make long prayers, therefore ye ſhall receive the greater damnation, Mat. xxiv. 14. Theſe make no gain to ſtop to godlineſs, but godlineſs to ſtop to gain.

Twelfthly and laſtly. The Lamb's followers may be known from the beaſt's followers by this, they are more for power than form, for heart than art, for matter than method, for ſubſtance than ſhow; Having a form of godlineſs, but denying the power thereof, from ſuch turn aſide, 2 Tim. ii. 4. As they who have the form of godlineſs, ſhould not deny the power. Alas! what is hearing without doing,

and praying without practising, and teaching without reforming; God loves to see the plant of righteousness, he beareth greater respect to our hearts than he doth to our works. I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God, Rom. xxii. 1.

The formalist, he is all for outward actions, and for nothing of inward sincerity: he is for a body without a soul, and a shew without a substance: but it is not a shew of outward piety, that will execute inward hypocrisy: for he is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God, Rom. ii. 28. 29. I know the blasphemy of them which say they are Jews, and are not, but are of the Synagogue of Satan, Rev. ii. 6. They are better in their outsides than in their insides, but believers are better in their insides than their outsides. The Kings daughter is all glorious within, her clothing is wrought of gold, Ps. xlv. 13. The one bows but his knee at the name of Jesus, the other bows his heart at the truth of Jesus; the one only signs with the cross, the other carries the cross.

O what would not hypocritical men do for heaven, if they might save heaven for their so doing? But they that fail in this rotten bottom, will surely sink in the ocean. Who hath required this at your hands, to tread my courts: to what purpose is your sacrifices unto me, saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, nor of lambs, or of he-goats.

It was not the clay and ſpittle that cured the blind man, but Chriſt anointing his eyes. It was not the troubling of the waters in the pool of Bethſaida, that made them whole, but the coming down of the angel.

Alas! the diſh without the meat will not feed us. Men may ſpread the net of duty, but it is God muſt take the draught of mercy. Now, by this, beloved, you may know the Lamb's followers from the beaſt's followers.

And thus I have briefly and clearly ſhewed you theſe five things:

Firſt. What the following the Lamb is.

Secondly. Why glorious ſouls follow the Lamb.

Thirdly. The excellency of following the Lamb.

Fourthly. The miſery of following the beaſt.

Fifthly. How the Lamb's followers may be known from the beaſt's followers.

I ſhall make ſome uſe of this.

Firſt. For examination and ſelf-trial.

Oh, friends, for the Lord's ſake, and for your own ſouls ſake, examine yourſelves, try yourſelves by this, that you may know whoſe you are, and to whom you do belong: know ye not, to whom ye yield yourſelves ſervants to obey, his ſervants ye are whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs? Rom. vi. 16.

Oh! whom do ye follow? if men, verily you have your reward. If ſin, you ſhall have your ſins wages, which is eternal death; wo and miſery in this life, and hell and deſtruction in the next. Therefore be not deceived, miſtake not yourſelves, God is not mocked; but whatſoever a man ſows, that ſhall he alſo reap. Oh beloved, examine and try yourſelves, what it is you mind? what it is you do? do you follow the Lamb in his commandments, his

teaching, his appointments, and in his examples, and through ſufferings and reproaches ? have you forſaken all and followed him ? Mat xix. 23. Have you taken up his croſs and denied yourſelves ? Mat. xvi. 24. Have you learned of him to be meek and lowly ? Mat. xii. 19. Have you viſited and clothed his members ? Mat. xxv. 35. Have you kiſſed the Son and made your peace with him ? O, beloved ! are you new creatures ? are you in Chriſt ? are you in faith ? Know ye not if Chriſt be not in you, ye are reprobate ? 2 Cor. liii. 5.

The ſecond uſe is exhortation.

O beloved, let me beſeech you, for your precious and immortal ſouls ſake, to come out of Babylon, from the beaſt's image, and from his worſhip, and from his mark, that you may not be defiled. O ! come away to Jeſus Chriſt : Ariſe, my love, and come away, Cant. ii. 16. Come unto me all ye that labor and are heavy laden, and I will give you reſt, Mat. xi. 28. Oh, ſinners, he calls you to come to him, will you not go ? We muſt forſake ſin, and embrace virtue ; put off the old man, and put on the new man ; we muſt have repentance and mortification, a dying unto ſin, and a living unto righteouſneſs ! from the love of earthly things to the deſire of heavenly things. Our bodies and our ſouls muſt come away unto Chriſt : our ſouls, becauſe they are the ſpouſe of Chriſt ; our bodies, becauſe they are the temples of the Holy Ghoſt. We muſt come away from the enticements of the fleſh, and the allurements of the world, and ſuggeſtions of the devil, and from the whore of Babylon, and from all the inventions and traditions of men, Rev. xviii. 4. That ye may walk with God, before God, after God, and in the name of God, and in the ſpirit of God ; and that we may live in Chriſt, as Chriſt lives in the

Father. O, what is more happy than to live forever ; and ſo to live forever, as Chriſt himſelf liveth ! Surely that is a bleſſed and glorious life. This is a believer's life.

Secondly. Labour more and more to be like thoſe that follow the Lamb fully, they are very holy and pure, they are called virgins.

Firſt. For their chaſtity ; that I may preſent you as chaſte Virgins unto Chriſt, 2 Cor. xi. 2. Theſe love Chriſt with a chaſte, but not with an adulterous love.

Secondly. For their purity : they are Virgin-ſaints, they are not defiled with the whore of Babylon, but have kept themſelves from her idolatry and ſuperſtition, and from her ſin and wickedneſs ; and in their mouth was found no guile.

Believers are ſtiled and entitled heaven ; Chriſt's members are glorious members : they are called heaven for two reaſons.

Firſt. becauſe there is much of heaven in them.

Secondly. Becauſe there is much of theim in heaven.

Firſt. There is much of heaven in believers, much of God, much of Chriſt, and much of the ſpirit : Of his fulneſs have we all received, and grace for grace, John i. 16. The glory of God, the knowledge of God, the preſence of God, the love of God, the holineſs of God, the joys of God, theſe are the things that make heaven to be heaven. Now there is much of theſe in believers, therefore they are called heaven. We are taken into communion with angels ; and our communion with angels, in great meaſure doth conſiſt in bearing a part with them in praiſing God ; it is the action of heaven, believers are holy ones, and they have glorious titles.

Firſt. The Lord's portion, Deut. xxxii. 9.
Secondly. His pleaſant portion, Jer. xii. 10.
Thirdly. His inheritance, Iſa. xix. 25.
Fourthly. The dearly beloved of his ſoul, Jer. xii. 7.
Fifthly. God's treaſure and peculiar treaſure, Exodus xix. 25.
Sixthly. His glory, Iſa. xlvi. 13.
Seventhly. The houſe of God's glory, Iſa. lx. 7.
Eighthly. A crown of glory, Iſa. lxiii. 3.
Ninthly. A royal diadem, in the ſame place.
Tenthly. The glory of God, Jer. iii. 17.
Eleventhly. Golden candleſticks. Rev. i. 13.
Twelfthly. Kings, Rev. v. 10. And in my text, Heaven.

There is as much difference between the Church of God and other men, as there is betwixt gold and dirt; diamonds and bubbles. In the Lord's eſteem they are to God above all people. The righteous is more excellent than his neighbor, Prov. xii. 26. O how precious, how happy, how bleſſed and glorious are believers! They are called Heaven.

Secondly. Believers are called heaven, becauſe there is much of them in heaven.

Firſt. Their thoughts are in heaven, Pſ. cxxxix. 17.

Secondly. Their deſires are in heaven, Pſ. lxxiii. 25.

Thirdly. Their affections are in heaven, Col. iii. 2.

Fourthly. Their hopes are in heaven, Tit. iii. 13.
Fifthly. Their converſations are in heaven, Phil. iii. 20.
Sixthly. Their hearts are in heaven, Mat. vi. 21.
Seventhly. Their alms are in heaven, Luke x. 21.

Oh ! there is much of believers in heaven, their ſouls are in heaven, when their bodies are walking upon the earth, they live in heaven whilſt they are on the earth, Eph. xxvi. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus. The ſaints are ſet in heavenly places, heavenly dignities, heavenly privileges, heavenly prerogatives. The ſaints of the high God are ſet on high places. The true Church is that ſpouſe that is fair and beautiful, Cant. ii. 14. Oh ! the Church of Chriſt is lovely and glorious.

Firſt. Glorious in her head.

Secondly. Glorious in her titles.

Thirdly. Glorious in her gifts and graces.

Fourthly. Glorious in her offices.

Fifthly. Glorious in her privileges.

Sixthly. Glorious in her members.

Oh ! the Church of Chriſt is an holy and glorious Church, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing : but that it ſhould be holy and without blemiſh, Eph. v. 27. They are not defiled with women, they are Virgins, and in their mouth was found no guile. Now he that hath an ear to hear, let him hear.

I ſhall exhort you that are members of this heavenly Church,

Firſt. To ſeek heavenly things before and above all things elſe ; let your hearts be filled with knowledge and heavenly riches.

Secondly. Delight in heavenly things ; let it be your heaven upon earth, to ſerve the God of heaven.

Thirdly. Act by heavenly principles.

Fourthly. Have a holy dependence upon God, for direction, protection, aſſiſtance, and for a bleſſing.

Fifthly. Eye heavenly objects, God, Chriſt and the ſpirit.

Sixthly. Imitate heavenly ones, follow them that follow Chriſt.

Seventhly. Walk by a heavenly rule; walk according to the law of heaven.

Eighthly and laſtly. Live much in heaven.

Your Father, your Head, your Huſband, your King, your Treaſure, your Crown and your Wages, are all in heaven.

And where ſhould you be but in heaven? knowing in yourſelves that you have in heaven a better, and an enduring ſubſtance, Heb. x. 34. For we know that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens, 2 Cor. v. ii.

O! theſe are bleſſed and holy ones. And they that were with him are called and choſen, and faithful, Rev. xvii. 14. O, labour to be like thoſe in purity and piety, in holineſs and humbleneſs, in meekneſs and patience, in faithfulneſs and uprightneſs, in ſpiritualneſs and in all godlineſs.

3dly. Follow the Lamb out of Babylon. And they cried with a loud voice, ſaying, how long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth? Rev. vi. 10. And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, thruſt in thy ſickle and reap, for the time is come for thee to reap, for the harveſt of the earth is ripe. And he that ſat on the cloud thruſt in his ſickle on the earth, and the earth was reaped. And another

angel came out of the temple which was in heaven, he alſo having a ſharp ſickle, Rev. xv. 15, 16, 17. The whore of Babylon ſhall be deſtroyed with a double deſtruction. Her walls ſhall fall down, her wall of power, her wall of policy, her wall of ſuperſtition, her wall of maintainance. And that for theſe reaſons.

Firſt. Becauſe ſhe had a corrupt religion, and that, both in doctrine and worſhip. Babylon is falſen, is fallen, that great city, becauſe ſhe hath made all nations drink of the wine of the wrath of her fornication, Rev. xiv. 8. chap. xviii. 3.

Secondly. Becauſe ſhe hath poiſoned the Kings of the earth. The whore of Babylon hath been the great corrupter of Kings. And I ſaw three unclean ſpirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet: for they are ſpirit of devils, working miracles, which go forth unto the Kings of the earth, and of the whole world; to gather them to the battle of that great day of God Almighty, Rev. xvi. 13, 14. and xvii. 2.

Thirdly. For her cruelty. In her was found the blood of the prophets, and all ſaints that were ſlain upon the earth, chap. xviii. 24. And I ſaw the woman drunk with the blood of the ſaints, and with the blood of the martyrs of Jeſus; and when I ſaw her I wondered with great admiration, chap. vi. 17.

Fourthly. Becauſe her ruin and deſtruction is publiſhed and proclaimed over the world. And he cried mightily with a ſtrong voice, ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, chap. xviii. 2. chap. xiv. 8.

Fifthly. This is the great design that Christ hath in the latter days of the world, to destroy antichrist. The Lamb shall overcome them, for he is the Lord of Lords, and King of Kings, chap. xviii. 14. His eyes were as a flame of fire, and on his head were many crowns, and he was clothed with a vesture dipt in blood, and his name is called the word of God, and out of his mouth goes a sharp sword, that with it he should smite the nations, chap. xix. 12, 13, 14.

Sixthly. Because he hath greatly insulted and triumphed over the Lord's people, in their miseries and calamities. And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another, Rev. xi. 10.

Seventhly. Because of all the Church's enemies that ever were, this is the cruelest enemy. The fourth beast is worse than any of the former beasts. And behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth, and it was divers from all the beasts that were before it, Dan. vii. 7. Rev. xviii. 14.

Eighthly. It is the expectation of all the saints, that Babylon be destroyed, and thrown like a millstone, chap. xviii. 21. Now that God hath raised this expectation in the hearts of his people, he will not frustrate their expectations, he will fulfil their petitions.

Ninthly. God hath promised to destroy the scarlet whore, because she hath destroyed his saints, and she is to be rewarded as she hath rewarded others, chap. xv. 5. and xviii. 8.

Tenthly. The whore of Babylon shall be destroyed, because she trusted in the arm of flesh, and gloried in her strength and riches. How much she hath glorified herself, and lived deliciously, so much

torment and ſorrow give her : for ſhe ſaith in her heart, I ſit as a Queen, I am no widow, and I ſhall ſee no ſorrow, therefore ſhall her plagues come, chap. xviii. 7, 8. Now, beloved, conſider this and think of this, and keep yourſelves from Babylon, that ye do not partake of her ſins, leſt ye receive of her plagues. O poor ſinners ! if you have any love to your ſouls, if you have any mind to be ſaved, follow the Lamb, that you may be ſaved by the Lamb.

He leads poor ſouls from darkneſs to light.
From death to life,
From vice to virtue,
From ſatan to God,
From poverty to plenty,
From ſorrow to joy,
From miſery to glory,
From an earthly kingdom to an heavenly kingdom.

Come, ye bleſſed of my Father, inherit the kingdom, Mat. xxv. 24.

Oh ! the kingdom which Chriſt leads poor ſouls to, is,

1. A rich,
2. A peaceable,
3. A righteous,
4. A bleſſed,
5. A glorious,
6. A ſatisfying,
7. An univerſal,
8. An everlaſting,

} Kingdom.

Oh ! follow the Lamb, follow the Lamb, that you may be forever glorified with the Lamb, and by the Lamb,

THE GREAT DAY OF GOD'S WRATH.

REV. vi. 17. *For the Great Day of his wrath is come; and who shall be able to stand.*

EVERY man's thoughts run now like Nebuchadnezzar's, with a desire to know what shall come to pass hereafter, or what things time will bring forth, Dan. ii. 29. There is nothing in the womb of time, but what was first in the womb of God. Now this book of the Revelation shows us three things:

1. The state and condition of the true Church of Christ upon earth, under the power and reign of antichrist.

2. The rise and rage of antichrist in the world.

3. The quiet, blessed and glorious state and condition of the true Church here below, after the ruin and downfall of antichrist, 2 Thess. ii. 8. Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming: this is decreed in heaven, and declared on earth.

1. This chapter, out of which my text is taken, shows us seven things.

1. You may ſee what God's dreadful judgments are, by which he cuts off, and deſtroys the inhabitants of the earth, for their ſin and wickedneſs, they are likened or compared to horſes, as you may ſee from verſe 4. to verſe 8. Here you have a red horſe the ſword; a black horſe, the famine; a pale horſe, the peſtilence or plagues, which leads to death.—— Horſes are creatures which run to and fro, and ſo do God's judgments from houſe to houſe, from ſtreet to ſtreet, from city to city, from town to town, and from one pariſh to another. And the Lord ſaid, go ye after him, through the city, and ſmite; let not your eye ſpare, neither have you pity, Ezek. x. 5. See Jer. v. 1, 2, 4, &c. Horſes are creatures that are very ſwift in their motion, they run many miles in a little time, and therefore men ride them poſt; God's judgments are alſo very ſwift, they do much execution in a little time. So the Lord ſent peſtilence upon Iſrael, from the morning even to the time appointed; and there died of the people from Dan even to Beerſheba, ſeventy thouſand men, 2 Sam. xxiv. 25. 2 Chron. xxx. 21. You may alſo ſee a proof this, by what God hath done to London, when there fell of the people, above a thouſand in one day.

2. You may ſee here where all the holy martyrs and witneſſes of Jeſus Chriſt are; who have been ſlain for the word of God, and for the teſtimony of Jeſus, they are under the altar, verſe 9. That is, under the glorious protection of Chriſt in heaven.— They are before the throne of God, ſerving him day and night; and the Lamb leads them to the living fountain, and God wipes away all tears from their eyes, Rev. vii. 15, 17.

3. You may ſee alſo the cauſe for which theſe bleſſed ſouls were ſlain: it was for the word of God,

and for the teſtimony of Jeſus Chriſt, chapter vi. verſe 9.

4. Here you may ſee that all the ſaints precious blood, which hath been ſpilt from time to time by the whore of Babylon, crieth aloud, day and night to God for vengeance upon Babylon, chapter vi. 10.

5. You have here the anſwer of God, in relation to the ſaint's cry. And it was ſaid unto them that they ſhould reſt yet for a little while, until their fellow-ſervants alſo, and their brethren that ſhould be killed as they were, ſhould be fulfilled, chapter vi. 11.

6. You may here ſee what dreadful and terrible things followed, upon the opening the ſixth ſeal, ver. 12, 13, 14. And lo there was a great earthquake, and the ſun became black as ſackcloth of hair, and the moon became as blood, and the ſtars of heaven fell upon the earth, and the heavens departed as a ſcroll, when it is rolled together, and every mountain and Iſland were moved out of their places. Theſe are the viſible judgments of God, which are come upon the antichriſtian crew.

And laſtly, this chapter ſhows us, what will be the ſtate and condition of thoſe men at that day, who are found enemies to God and his people, verſe 15. And the Kings of the earth, and the great men, and the rich men, and every bond man, and every free man, hid themſelves in the dens, and in the rocks of the mountains. Verſe 16. And ſaid to the mountains and rocks, fall on us, and hide us from the face of him that ſitteth upon the throne, and from the wrath of the Lamb.

Now this brings me to the words of my text, which ſhews us the reaſon of this great out-cry.—

For the great day of his wrath is come, and who ſhall be able to ſtand.

The words of my text contains two things, a reaſon, and queſtion.

Firſt. The former part is the ground or reaſon of this out-cry here made by Kings and great men of the earth, together with every bond man, and free man: for the great day of his wrath is come.

Second. The latter part is a queſtion propoſed about ſtanding at that day: "and who ſhall be able to ſtand?"

The point of doctrine which I ſhall lay down from theſe words, is this.

Doct. That the greateſt part of men and women will not be able to ſtand in the great day of God's wrath.

In handling this point, I ſhall ſhew you four things:

Firſt. There are ſome days greater than others.

Second. The nature and property of this great day. And,

Third. Who they are that will not be able to ſtand in the day of God's wrath.

Fourth. The uſe and application.

In the firſt place, beloved, I ſhall ſhow you that there are ſome great days ſpoken of in the ſcripture. See Jer. xxx. 7. Alas! for the day is great, ſo that none is like it, it is even the time of Jacob's trouble, but he ſhall be ſaved out of it.

The ſecond great day you have in Hoſea i. 11.—Then ſhall the children of Judah, and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land, ſo great ſhall be the day of Jezreel.

The third great day you have in Joel ii. 31. The ſun ſhall be turned into blood, and the moon into darkneſs, before the great and terrible day of the Lord.

The fourth great day you have in Malichi iv. 5. Behold I will ſend you Elijah the prophet before the coming to the great and dreadful day of the Lord.

The fifth great day is this in my text, "for the great day of the Lord is come; and who ſhall be able to ſtand."

The ſixth great day you have in Rev. xvi. 14.—For they are the ſpirits of devils, working miracles, and they go forth unto the Kings of the earth, and of the whole world, to gather them to the great battle of that great day of God Almighty.

The ſeventh and laſt great day you have in the Epiſtle of Jude, ver. 6. And the angels which kept not their firſt eſtate, but left their own habitation he hath reſerved in everlaſting chains, under darkneſs, unto the judgment of the great day.

Thus beloved, you ſee that there are ſome days greater than others, which the ſcripture calls great days, becauſe of the greatneſs of the work which God doth, and will do in thoſe days.

Secondly. I ſhall now ſhew you the nature and property of this great day in my text, which is called the great day of God's wrath. O my brethren! this will be a very dreadful and terrible day to the wicked, who call evil good, and good evil, who put darkneſs for light, and light for darkneſs, and put far from them the evil day, which is now haſtening upon them.

Firſt of all, this day will be a day of aſtoniſhment to the wicked and ungodly, as it is ſaid, Deut. xxviii. 28. The Lord ſhall ſmite them with mad-

neſs, and aſtoniſhment of heart. O ! it will be with the wicked as it was with Nebuchadnezzar, Dan. iii. 24, 25. Who was aſtoniſhed to behold the works and wonders of God, which the Lord wrought for the deliverance of thoſe that put their truſt in him. Then Nebuchadnezzar the King was aſtoniſhed, and roſe up in haſte, and ſpake, and ſaid unto his counſellors, did not we caſt three men bound in the midſt of the fire ? They anſwered and ſaid unto the King, True, O King. He anſwered and ſaid, lo I ſee four men, looſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God. O ſinners : do but ſee here how this proud Nebuchadnezzar was aſtoniſhed at the beholding of this ſight. Here are three things that did aſtoniſh this great King,

Firſt. To ſee the fire, whoſe nature is to burn and conſume, to have no power to ſeize upon the bodies of theſe men ; fire is one of the crueleſt creatures, is a mercileſs creature, and therefore the torments of hell are ſet forth by fire, Mat. xxv. 41. Go ye curſed into everlaſting fire, prepared for the devil and his angels.

The ſecond thing which did aſtoniſh Nebuchadnezzer, was to ſee the ſervants of the Lord walk, in the fiery furnace. Did not we caſt three men bound into the midſt of the fire ? Lo I ſee four men looſe, walking in the midſt of the flames. They were caſt in bound, but now they are looſe ; now, that the fire ſhould have power on their bonds, but not on their bodies. Oh ! this cauſed aſtoniſhment in Nebuchadnezzar.

The third thing that did aſtoniſh him, was to ſee their number not decreaſed, but increaſed. Did not we caſt in three men bound into the fire ? and lo I ſee four men walking in the midſt of the fire, and

the form of the fourth is like unto the Son of God. Now this did aſtoniſh this great King. Now, as it was with Nebuchadnezzar here, ſo will it be with the wicked in this great day. O you that now ſpeak proudly, look highly, and walk contemptuouſly, it will aſtoniſh you to ſee God's judgments poured out upon you, and his wrath wax hot againſt you, 'till there be no remedy. O! do but ſee the text, Jer. li. 37. And Babylon ſhall become as heaps, a dwelling place for dragons, an aſtoniſhment, and an hiſſing without an inhabitant. Thus it will be with the ungodly at that day.

Second. It will be a day of terror to thoſe that know not God, and that obey not the Goſpel of Chriſt. The terror of God will be upon ſuch, as it was upon thoſe cities, Gen. xxxv. 5. O ye graceleſs perſons, that now fear not God, nor tremble at his word, he will then make you tremble, as he did Belſhazzar, when he beheld the hand writing, Dan. v. 6. Then the King's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another. O ye drunkards and ſwearers, you that deſpiſe reproof, and hate inſtruction, and ſet at naught all God's counſels: know this, that the day of God's wrath will be a day of terror to you, which will make your hearts ſink within you, your countenance to change, your joints to be looſed, and your ears to tingle, when the terrors of the Almighty ſet themſelves in array againſt you. Therefore ſaith the Apoſtle, 2 Cor. ii. 11. Knowing, therefore, the terror of the Lord, we perſuade men.

Third. This day of God's wrath, will be a day of diſtreſs to the wicked, when your fear ſhall come as deſolation, and your deſtruction as a whirlwind; when diſtreſs and anguiſh cometh upon you, Prov.

So ſee that in Zeph. i. 15, 17, 18. That day is a day of wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloominеſs, a day of clouds and thick darkneſs; and I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord; and their blood ſhall be poured out as duſt, and their fleſh as the dung, neither their ſilver nor their gold ſhall be able to deliver them in the day of the Lord's wrath. O the diſtreſs that ungodly men will be in in that day, which will make them cry to the rocks and mountains to fall on them, and hide them from the face of him that ſitteth on the throne, and from the wrath of the Lamb. The God of heaven will bring diſtreſs upon all ſorts of men, which ſhall be found ungodly, and their honor ſhall not deliver them, nor their gold deliver them, nor their ſilver deliver them, nor the greatneſs of their multitudes deliver them, but diſtreſs will come upon them, as it did upon Saul, 1 Sam. xviii. 15. And Saul anſwered, I am ſore diſtreſſed, the Philiſtines make war againſt me, and God is departed from me, and anſwereth me neither by prophets nor dreams. See Luke xxi. 23. And there ſhall be great diſtreſs in the land, and wrath upon this people. Can you hear this, and not tremble at this, O ye that are profane.

Fourthly. This day of God's wrath will be a day of great contempt to the ungodly. The Lord of hoſts hath propoſed it, to ſtain the pride of all glory, and to bring into contempt all the honorable of the earth, Iſa. xxiii. 9.

Oh! the enemies of the Lord, and ſuch as oppoſe his truth, will be then hiſſed at. O do but ſee that place, Jer. li. 37. And Babylon ſhall become heaps, a dwelling place for dragons, an aſtoniſhment

and an hiſſing, without an inhabitant. The Lord will pour contempt upon all ſorts of men, which have ſided with the whore of Babylon, and drunk of her cup: they will not know whither to go, nor where to hide their heads; but every one will hiſs at them, and have them in deriſion, ſaying, theſe are they who ſaid, it is in vain to ſerve the Lord, and what profit is there in keeping of his ordinances, and in walking mournfully before the Lord of hoſts: who counted ſaints ſots, and godlineſs to be madneſs: therefore will they be contemptible before the Lord, Angels and good men: O think of this, you that ſpeak proudly, and blaſphemouſly againſt God and his people, know aſſuredly, that God will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure. He that ſitteth in heaven ſhall laugh: the Lord ſhall have you in deriſion, Pſ. ii. 4.

Fifthly. This day of God's wrath, will be a day of great deſtruction. Have ye not aſked them that go by the way, and do ye not know their tokens? that the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath, Job xxi. 29, 30. In this day the Lord will deſtroy both evil perſons, and evil things. Men and their idols, men and their inventions. Every plant which is not of God's planting, ſhall be plucked up, and the Lord alone ſhall be exalted in that day; and the idols he ſhall utterly aboliſh in that day; a man ſhall caſt away his idols of ſilver, and his idols of gold, which they have made, each one for himſelf to worſhip to the moles, and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terrible on the earth, Iſa. i. 17, 18, 19, 20, 21.

All falſe ways, falſe worſhip and falſe doctrines, ſhall fall in that day, this will be a reaping day.—God will empty the earth as the prophet Iſaiah ſpeaks, chap. xxiv. 1, 2, 3. Behold the Lord maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof; and it ſhall be, as with the people, ſo with the prieſt: as with the ſervant, ſo with the maſter; as with the maid, ſo with the miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him. The land ſhall be utterly emptied, and utterly ſpoiled: for the Lord hath ſpoken this word.

So Joel iv. 13, 14. Put ye in the ſickle, for the harveſt is ripe; come, get ye down, for the preſs is full, the fats overflow, for their wickedneſs is great, multitudes, multitudes in the valley of deriſion: for the day of the Lord is near, in the valley of deriſion.

So in Rev. xiv. 15. The Angels are appointed to reap down the earth. O! let every one that hears or reads theſe ſayings, let them hear and fear, and tremble at them, for this will be a day of great deſtruction, to the wicked and ungodly.

Sixthly and laſtly. This will be a great day of wrath, as it is ſaid in the words of my text, for the great day of wrath is come. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire. O beloved! this is not the day of man's wrath, men have had their days of reigning and raging, and lording over God's people, but now this is over and gone, and now God's day is come, and woe to the ſea, and woe to the whore of Babylon, for the hour of her

judgment is come. O! beloved, God's wrath will be very terrible to the wicked.

First. It will tear them in pieces like a young lion, for I will be unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, even I, will tear and go away; I will take away, and none ſhall reſcue him, Hoſ. v. 14. So Job xvi. 9. The Lord teareth me in his wrath. So Pſ. l. 22. Now conſider this, all ye that forget God, leſt I tear you in pieces, and there be none to deliver.

Second. It conſumes like fire. For behold the day cometh, that ſhall burn like an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch, Mal. iv. 1. Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath, Ezekiel xxi. 31.

Third. It ſwallows up like a dragon, he hath devoured me, he hath cruſhed me, he hath ſwallowed me like a dragon, Jer. li. 34. Thou ſhalt make them as a fiery oven, in the time of thine anger.—The Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour them, Pſ. xxi. 9. Oh! the wrath of the Almighty is that which tears like a lion, conſumes like a fire, and ſwallows up like a dragon, and therefore it is called in the ſcripture, fierce wrath, 2 Kings xxiii. 26. See Pſ. lxxviii. 49. He caſts upon them the fierceneſs of his anger, wrath and indignation and trouble. So in Rev. xvi. 19. It is ſaid, and the great city was divided in three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath. Thus, beloved, I have ſhewed you the na-

ture and property of this great day, ſpoken of in my text.

1. A Day of aſtoniſhment. 2 A day of terror. 3 A day of diſtreſs. 4 A day of contempt. 5 A day of deſtruction. 6 A day of wrath.

I ſhall now come in the third place to ſhow you who they are that will not be able to ſtand in this great day.

Firſt, Such as are prophane will not be able to ſtand in this great day, but ſay to the mountains, fall on us, and to the hills cover us; Luke xxiii. 30. Becauſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as prophane out of the mountain of God: and I will deſtroy thee. O covering Cherub, from the midſt of the ſtones of fire, Ezek. xxviii. 16. So Rom. ii. 9. Tribulation and anguiſh upon every ſoul of man that doth evil, O ye profane! ye that now wallow in your ſins, as the ſow in the mire; and eat up ſins as they eat bread, and drink up iniquity like water; O! let me tell you, you will not be able to ſtand in the day of wrath, nor in the day of judgment. But deſtruction will be your end, and everlaſting miſery your portion. O that ſuch would but conſider theſe two places of ſcripture, Philip. iii. 19. Whoſe end is deſtruction, whoſe god is their belly and whoſe glory is their ſhame, who mind earthly things. So alſo that in 1 Cor. vi. 7, 10. Know ye not that the unrighteous ſhall not inherit the kingdom of God? be not deceived neither fornicators, nor idolaters, nor adulterers nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherrit the kingdom of God. Tho' theſe men may now carry it out with a high hand,

as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with death ſhall be diſannuled, and your covenant with hell ſhall not ſtand when the overflowing ſcourge ſhall paſs through, then ye ſhall be trodden down by it, Iſa. xxviii. 15. 18.

Secondly. Such as are ignorant will not be able to ſtand in this great day of God's wrath, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the Glory of his power. 2 Theſſ. 1. 7. 8. 9. O you that are ignorant and blind, do you hear this? You are ſome of thoſe who would not be able to ſtand in this great day, but ſay to the rocks fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb, beloved I told you in the morning, that ignorance is one of theſe curſed ſins, that bars and bolts Chriſt out of the heart: It is that which ſhuts them out from having mercy and favour with the Lord: See Iſa. xxviii. 11. For it is a people of no underſtanding: therefore he that made them will have no mercy on them will ſhew them no favour.

3dly. Such as have ſided with antichriſt againſt Chriſt, will not be able to ſtand in this great day, ſuch as have drunk of the whore's cup of fornication, ſhall drink of the cup of God's indignation, which is poured out without mixture. 'If any man worſhip the beaſt and his image, and receive his mark in his forehead or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and

they ſhall be tormented with fire and brimſtone in the preſence of the Lamb, Rev. 9. 10. O beloved all thoſe that have been partakers with her in ſinning ſhall be partakers with in the ſuffering; therefore come out of her my people that ye be not partakers of her ſins, and that ye receive not her plagues, Rev. xviii. 4. All that curſed brood of Rome, with all the antichriſtian crew, will not be able to ſtand in this great day of God's wrath, but will be conſumed like fewel, and devoured as ſtubble fully dry; See Nahum. i. 9, 10. What do ye imagine againſt the Lord? He ſhall make an utter end: Affliction ſhall not riſe up the ſecond time. For they be folden together as thorns and while they are drunken and drunkards, they ſhall be devoured as ſtubble fully dry. So that all thoſe who have aſſiſted antichriſt againſt Chriſt, againſt his goſpel, againſt his miniſters, againſt his members and againſt his glorious cauſe, I ſay they will not be able to ſtand in this great day of God's wrath, but cry to the rocks and mountains to fall on them and to hide them from the face of him that ſitteth upon the throne, and from the wrath of the Lamb, Rev. vi. 16.

4. Such as have a form of godlineſs and deny the power thereof will not be able to ſtand in this great day of God's wrath, having a form of godlineſs, but denying the power thereof, from ſuch turn away, 2 Tim iii. 5. All idle and ſlothful profeſſors who have nothing of God, and nothing of Chriſt, nor nothing of the ſpirit, nor nothing of the power, of the word in them, having only a notional or formal profeſſion; Such I ſay will not be able to ſtand in this great day. See Rom. ii. 17. 19. 20. Behold, thou art called a Jew, and reſted in the law, and makeſt thy boaſt of God, and art confident that thou thyſelf art a guide of the blind, an inſtructor of

the fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law: But mark what God ſaith to ſuch, verſe 23. Thou that makeſt thy boaſt of the law, through breaking the law, diſhonoreſt thou God? verſe 24. For the name of God is blaſphemed among the Gentiles thro' you. O! are there not many amongſt us who profeſs God in words, but deny him in works, who have a name to live, and are dead, who have a form but not the power, who have all without and nothing within? like thoſe in Matt. vii. 22. There ſpoken of Chriſt, many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? verſe 13. And then will I profeſs unto them, I never knew you: depart from me all ye that work iniquity.

5. Such as are idle ſhepherds and blind guides will not be able to ſtand in this great day of God's wrath, but will cry to the rocks and mountain to fall on them, and to hide them from the face of him that ſitteth on the throne, and from the wrath of the Lamb. For this ſee a few ſcriptures among many, what the Lord ſpeaketh againſt idle ſhepherds and blind guides, who feed themſelves and not the flock of Chriſt. See Ezek. xxxiv. 2. 3. 4. Thus ſaith the Lord God unto the ſhepherds, woe be to the ſhepherds of Iſrael, that do feed themſelves: ſhould not the ſhepherds feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt: But with force and with cruelty

have ye ruled them, verſe 9, 10. Therefore, O ye ſhepherds, hear the voice of the Lord, thus ſaith the Lord God, behold I am againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more, for I will deliver my flock from their mouth, that they may not be meat for them. For both prophet and prieſt are profane, yea, in my houſe have I found their wickedneſs, ſaith the Lord. Therefore thus ſaith the Lord of hoſt concerning the prophets, Behold I will feed them with worm-wood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land, Jer. xxiii. 11. 15. See alſo, Hoſea iv. from ver. 1. to the 11. mark alſo what our Lord Jeſus Chriſt ſaith, Matth. xxiii. 12. of idle ſhepherds and blind guides, wo unto you Scribes and Phariſees, hypocrites; for ye devour widow's houſes, and for a pretence make long prayers; therefore ye ſhall receive the greater damnation.

Thus you ſee beloved, that the ſcriptures with open mouth do ſpeak forth the deſolation and calamities which will befall idle ſhepherds, and blind guides in that day: and if they cannot ſtand when his wrath is kindled but a little, O what will they do when wrath ſhall come upon them to the utmoſt, even the fierceneſs of his wrath? then will they not be able to ſtand.

6. Such as are hypocrites will not be able to ſtand in this day of God's wrath, but deſire if it were poſſible, to hide themſelves in the dens and caves of the earth: And the people ſhall be as the burning of lime, as thorns cut up ſhall they be burnt in the fire hear ye that are afar off, what I have done, and ye that are near acknowledge my might: The ſinners

of Sion are afraid, fearfulneſs hath ſurprized the hypocrites. Who among us ſhall dwell with devouring fire? who among us ſhall dwell with everlaſting burnings? See Job viii. 13. So are the paths of all that forget God, and the hopocrites hope ſhall periſh, verſe 14. Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpider's web, verſe 15. He ſhall hold it faſt but it ſhall not endure. O thou hypocrite, whoever thou art, notwithſtanding thou haſt gotten the taking part of religion, and makeſt a ſhew of godlineſs, yet all this while thou art a diſſembler in thy heart. See Jer. xlii. 20. 21. 22. For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, pray for us unto the Lord your God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he has ſent me unto you. Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, and to ſojourn. Do you hear this, you that are hypocrites, that God hates ſuch, and will puniſh them with great puniſhments? He will cut them aſunder, and give them their portion with the reprobates, and caſt them away into everlaſting burning, Mat. xxiv. 51.

7. And laſtly, ſuch as love not the Lord Jeſus Chriſt in truth and ſincerity, will not be able to ſtand in this great day of God's wrath: Whether they be Turks or Jews, Papits or Proteſtants, bound or free all is one, for they will not be able to ſtand, if they love not the Lord Jeſus Chriſt, ſee 1 Cor. xvi. 22. If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha. O beloved all thoſe that ſhall be found unbelievers, unconverted, and

unregenerate in the day of God's wrath, be they kings, or great men, or rich men, or chief Captains, or mighty men, or free men, they ſhall cry to the mountains and rocks ſaying fall on us and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb : For the great day of his wrath is come. Thus beloved I have ſhewed you briefly in ſeven particulars, who they are that will not be able to ſtand in that great day of God's wrath. 1 The prophane. 2 The ignorant. 3 They that ſide with antichriſt againſt Chriſt. 4 The formal profeſſor. 5 The idle ſhepherds and blind guides. 6 The Hypocrites. 7 and laſtly, they that love not the Lord Jeſus Chriſt.

Object. But beloved, it may be you will ſay, if none of theſe will be able to ſtand, who then will ?

Anſw. I anſwer all thoſe who will be found having on the wedding garments, and in the ſpirit of the Lamb, will be able to ſtand in this day, and they are theſe. 1 They that overcome, Rev. ii. 10. ch. iii. 21. ch. xii. 11. ch. xxi. 11. 2 They that keep the commandments of God, and have the teſtimony of Jeſus Chriſt Rev. xii. 17. chap. vi. 9. 3 They that ſtand with the Lamb, Rev. xiv. 1. ch. xvi. 14. 4 They that have their father's name written in their foreheads, Rev. xiv. 1. 5 They that ſing a new ſong, ch. xiv. 3. 5. 6 They that are redeemed from the earth, verſe 3. 7 They that follow the Lamb whitherſoever he goeth, verſe 4. 8 They that are not defiled with the pollutions of the whore of Babylon, and in their mouth is found no guide, ver. 5. Now (beloved) theſe are they that will be able to ſtay of God's wrath when others will not be able, but call to the rocks and mountains to fall on

them. I ſhall now proceed in the fourth place, to the uſe and application of this point.

Uſe 1. And firſt of all by way of information, if it be ſo, that the greateſt part of men and women will not be able to ſtand in this great day of God's wrath, this may inform us of three things. 1 That as men have had their day, ſo God will have his day. Men have had their day of ſinning, God will have his day of puniſhing: Men have had their days of treaſuring up of wrath, God will have his day of pouring out of his wrath. Men have had their day of defiling, God will have his day of refining. Men have had their day of fornication, God will have his day of indignation; For the day of the Lord is near upon all the heathen: As thou haſt done, ſo it ſhall be done unto thee, thy reward ſhall return upon thine own head, Obad. 15.

That tho' God beareth with ſinners in the day of his patience, yet he will not bear with them in the day of his wrath, go through the city and ſmite it; let not your eye ſpare it, neither have ye pity, Ezek. ix. 5. O beloved! in the day of God's patience, he beareth with you, and waiteth to be gracious. O how many hundred years hath God born with the whore of Babylon, notwithſtanding of her great provocations and wickedneſs: But now is the day of his wrath, and the Lord will not ſpare her, nor ſhew pity on her, but pour out his wrath and indignation upon her to the utmoſt. Therefore ſhall her plagues come in one day, death and mourning, and famine; and ſhe ſhall be utterly burnt with fire; for ſtrong is the Lord God that judgeth her. Rev. xviii. 8. O ſee that terrible word. Iſa. xlii. 13. 14. The Lord ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry, yea, roar: He ſhall prevail againſt his enemies. I have

long time holden my peace, I have been ſtill and reſtrained myſelf: now will I cry like a travelling woman, I will deſtroy and devour at once. Do you ſee this ſinner? how God is reſolved to proceed againſt you in the day of his wrath, though he bears with you in the day of his patience?

Third. This day of God's wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been ſaid. O ſinners! it will be a day of aſtoniſhment, a day of terror, a day of diſtreſs, a day of contempt, a day of deſtruction, a day of wrath. Oh! it will be a day of darkneſs and gloominеſs, a day of clouds and thick darkneſs, Joel ii. 2. The great day of the Lord is near, it is near, and haſteth greatly, even the voice of the day of the Lord. The mighty men ſhall cry there bitterly. That day is a day of wrath, a day of trouble and diſtreſs, a day of waſting and deſolation, a day of darkneſs and gloomineſs, a day of thick darkneſs, Zeph. i 14, 16. Oh! who is able to expreſs the terror of the Almighty in the day of his wrath! O that every ſoul that hears me this day, would lay it to heart, and conſider with themſelves that they may be able to ſtand in this day of God's wrath. And ſo much for this uſe of information.

Uſe 2. By way of examination and ſelf-trial: O friends! how much doth it concern you and me, to examine our ſtanding, that we may be able to ſtand in the day of God's wrath, which is coming ſo faſt upon us. O! you ſee how that his wrath is but little kindled, and yet how hard a matter it is for men to ſtand out to abide it! thouſands have been ſent to their graves by it, and many hundreds have left their habitations becauſe of it, and are fled out of

the city, unto ſeveral parts of this kingdom for refuge. Oh ! what a ſad and doleful place has this city been for ſeveral weeks paſt ! the greateſt trade which hath been here among us, was to bury the dead, and attend the ſick. Oh ! now, my brethren, if this little be ſo much, what will it be when the great day of his wrath is come ! who will then be able to ſtand ? Oh ! therefore examine yourſelves, and try yourſelves, examine your faith, whether it be true ; your knowledge, whether it be ſanctified ; your hope, whether it be purified ; your love, whether it be ſincere ; your evidences, whether they be ſound ; your hearts, whether they be gracious ; your deſires, whether they be holy ; your ends, whether they be right ; and your converſations, whether heavenly ; that you may be able to ſtand in the day of God's wrath, in the day of death, and in the day of Judgment, 2 Cor. xiii. 5.

Uſe 3. By way of exhortation. And I ſhall be brief, leaſt I ſhould intrude too much upon your patience, but I hope you will not think the time long ; for it may be the laſt ſermon that I may preach, or you may hear. Well, beloved, is it ſo, that the greateſt part of men and women, will not be able to ſtand in the great day of God's wrath ? Give me leave, therefore, to exhort you to theſe three things.

Firſt. You that are ſinners, to repent of your ſins ; for he that confeſſeth and forſaketh ſhall have mercy, Prov. xxviii. 13, 14. He that covereth his ſins ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall have mercy, happy is the man that feareth always : but he that hardeneth his heart ſhall fall into miſchief. O ſinners ! you have grievouſly ſinned againſt God : you have deſerved as many hells as you have committed ſins ; you have

ſinned againſt his mercies ; you have abuſed his patience ; you have reſiſted his ſpirit ; you have diſobeyed his goſpel ; you have made light of his miniſters, and have hated his members. O ſinners ! all this have ye done, and yet the Lord hath ſpared you : and though you have ſinned at ſo high a rate, yet God doth give you ſpace to repent. O let his goodneſs lead you to repentance, that you die not in your ſins. O therefore, for God's ſake, and for Chriſt's ſake, be prevailed withal : why would you die, ſeeing God would have you live ; why will you damn yourſelves ? why will you go to hell, ſeeing God would have you go to heaven ?

O ! do you ſee what the Lord ſaith, Iſa. i. 18. Come ſinners, ſaith the Lord, and let me and thee reaſon together, though thy ſins be as ſcarlet, they ſhall be as ſnow, though they be red as crimſon, they ſhall be white like wool. Verily, if you have not hearts of ſtone, methinks theſe words ſhould melt you to ſee the love, the pity, the mercy and willingneſs of God to do your ſouls good.

Secondly. Let me exhort you to get an intereſt in the Lord Jeſus, that you may be able to ſtand in the day of his wrath. O ſinners ! there will be no ſtanding before Chriſt, without an intereſt in Chriſt. O ſinners ! go to Chriſt, his promiſes are open to you, his arms are open to embrace you, his ſpirit is ready to aſſiſt you, and his people to own you, and his angels are ready to attend you, and heaven itſelf is ready to receive you. O ſinners ! if you will but come to Chriſt, you ſhall be reconciled to the Father, juſtified by the Son, you ſhall be ſanctified by the Spirit, you ſhall be delivered from wrath, you ſhall be made the children of God, you ſhall have your names enrolled in the book of life ; and finally you

ſhall be received into everlaſting glory, at the end of your days; O, therefore, let this prevail with you to go to Chriſt, for light, for life, for grace, for ſtrength, and receive grace, John i. 16.

Thirdly and laſtly. Let me now exhort you who are dead to ſin, ſeparated from the world, eſpouſed to Chriſt, reconciled to the Father, to walk worthy of God, who hath called you to his kingdom and glory, 1 Theſſ. ii. 12. O ye precious ſaints! let me exhort you to keep your lamps burning, your loins girded, your lives holy, and your hearts upright, your judgments ſound, your conſciences pure, and your garments unſpotted: and be not troubled at God's dealings and diſpenſations, though he takes away from you thoſe that are precious to you: for he ſends the wicked to hell, that they may diſhonor him no more: ſo he takes away the righteous to heaven, that they may glorify him more. There ſeems to be four reaſons why God ſweeps away the righteous with the wicked, by the peſtilence.

Firſt. Becauſe they finiſhed their work.

Second. From the evil time.

Third. For the humbling the reſt which remain behind.

Fourth. For the hardening of the wicked.

Therefore, precious ſaints, ye ought to be quiet, and to ſubmit to the will of God, and to ſay as David, I was dumb and opened not my mouth becauſe thou didſt it, Pſ. lix. 9. Now I beſeech you, both ſaints and ſinners, to conſider of theſe things: and the God of heaven give you underſtanding in all things which concern his glory, and your eternal good.

End of the Second Sermon.

WATCH AND PRAY.

MARK xiv. 38. *Watch and Pray, leſt ye enter into Temptation.*

AS CHRIST is the Churches friend, ſo ſatan is the Churches enemy. Her greateſt enemy, her crueleſt enemy, her worſt enemy, her continual enemy.

He that makes war againſt the remnant of her ſeed, which kept the commandments of God, and have the teſtimony of Jeſus Chriſt, Rev. xii. 16.— The devil envieth our happineſs, and ſeeketh our ruin.

1. By tempting of us, 1 Cor. xv.
2. By perſecuting us, 1 Theſſ. ii. 15.
3. By accuſing of us, Rev. xii. 10.
4. By hindring of us, 1 Theſſ. ii. 18.
5. By beguiling of us, 2 Cor. xi. 3.

O! beloved, the Devil is the great troubler of ſaints: the great deceiver of Nations; the great devourer of ſouls. the great enemy of mankind: who goeth about like a roaring Lion ſeeking whom he may devour, 1 Pet. v. 8.

But now, here is the Churches happineſs that Chriſt is her friend, Cant. iv. 15. Her greateſt friend, her deareſt friend, her loving friend, her beſt friend, her conſtant friend, her ſympathiſing friend, her mighty friend. By his blood ſhe overcomes the devil, by his grace ſhe reſiſts the devil, by his might ſhe treads him under her feet; and by

faith in his word, ſhe quenches all the fiery darts o the devil.

O ! though ſatan hate us, Chriſt loves us, thoug ſatan condemn us, Chriſt juſtifies us, though ſata accuſe us, Chriſt clears us, though ſatan tempt us Chriſt ſtrengthens us, though ſatan ſeeks to deſtro us, Chriſt preſerves us, though ſatan buffet us, Chriſ aſſiſts us.

Firſt. By his ſpirit.
Second. By his promiſes.
Third. By his graces.
Fourth. By his preſence.
Fifth. By his word.
Sixth. By his interceſſion.
Seventh. By his power.
Eighth. By his Miniſters.
Ninth. By his example.
Tenth. By his prayer.

O ! the Lord Jeſus hath a great love for us, and care of us: and therefore he counſels us in the words of my text, to watch and pray, leſt we enter into temptation.

Theſe are the words of our Lord Jeſus to his diſciples, they having been ſlumbering and ſleeping, when Chriſt had commanded them to watch. They contain,

Firſt. A ſuppoſition of their entering into temptation, upon which Chriſt grounds a mandatory exhortation, ſhewing them the way how to avoid it, in theſe words, watch and pray, &c.

Hence we may raiſe theſe two points of doctrine.

Doct. I. That a child of God is attended with temptations.

Doct. II. That the only way to avoid the evil of temptation, is to watch and pray :

For the firſt of theſe, we may obſerve this method,

First. Of the tempter.
Second. Of the temptation.
Third. Of the manner of their working, with reaſons why they have ſo much power.

First. We have four ſeveral tempters in ſcripture.

First. God tempting men, that is, trying and proving man, as in Deut. viii. 2. That God tempted Abraham, Gen xxii. 1. which is interpreted, Heb. xi. 17. By faith, Abraham, when he was tried, offered up Iſaac, &c. This tempting is not evil, nor for our hurt, but God tempts upon theſe accounts :

First. For the trial of his peoples fear, as in that of Abraham, Gen. xii. 12. For now I know that thou feareſt God, ſeeing thou haſt not witheld thine only ſon from me.

Second. God tempts for the trial of their faith ; he proves them in ſome things that are near and dear to them ; perhaps deprives them of ſome ſpecial neceſſary mercy, to ſee whether they can truſt him, and believe in the want of it, whether they can live by faith in the God of mercies, when the mercies are gone, as it is written, the juſt ſhall live by faith, Heb. x. 38. Rom. i. 17. Again,

Third. The Lord tempts for the proof of their obedience ; and thus the Lord ſpeaks to Abraham, after that trial, and in thy ſeed, ſhall all the nations of the earth be bleſſed : why ? becauſe thou haſt obeyed my voice. In all this the Lord ſeeth what is in our hearts, as he ſaid to Iſrael of old, Deut. viii. 2. We may find man tempting God too, that is, provoking God to jealouſy and wrath : this did the children of Iſrael at the waters of Meribah, Deut. vi. 15. Ye ſhall not tempt the Lord your God, Exod. vii. 2. Wherefore do ye tempt the Lord ?

But, firſt of all, we tempt God when we doubt of his power, as when we are in any ſtrait or difficulty, we miſtruſt the power of God to deliver us, or beſtow any mercy upon us which we ſtand in need of, as the Lord did, on whoſe hand the King leaned, who ſaid, if the Lord ſhould make windows in heaven, might this thing be ? when God had promiſed, in time of famine, that on the morrow there ſhould be plenty, 2 Kings, vii. 2.

Secondly. We tempt God when we doubt of his mercy, for God is mercy in the abſtract, and it is a part of his glorious ſtyle : therefore he cannot endure to loſe ſo great a part of his honour, but is provoked by it.

Thirdly. When we call his faithfulneſs in queſtion, what greater diſparagement, or more diſgraceful thing can there be to man, than to be wrongfully accuſed, for falſifying his word ? then how much greater provocation is it, to the great God, to be impeached for the breach of promiſe, and counted unfaithful, who cannot lie ! Heb. ix. 18.

Laſtly. When we murmur at the hand of God, at any of his judgments, this Iſrael did at Meribah, Exod. xvii. 2, 3. And this doth exceedingly inflame and excite the wrath of God ; we cannot diſpoſe of ourſelves, and yet we are angry at the providence of an all-wiſe God ; we ſin, and are troubled, that God corrects us for ſin.

Third. In the next place our luſts are tempters, as, Jam. i. 14. Every man is tempted, when he is drawn away of his own hearts luſt, and enticed.— Our luſts ſtrive within us, to be ſinfully ſatisfied, and the fleſh wars againſt the ſpirit, the heart ſometimes alluring, and this comes to paſs,

Firſt. By preſenting ſome ſinful object : it is good not to nouriſh ſuch conceptions, but ſtrangle

them in their firſt appearance : elſe, ſinful thoughts grow upon us.

Second. By preſenting ſome deſireableneſs in the object, but be quick ſighted ; ſin, however it ſeems fair upon ſome coloured pretext, is indeed, upon good deliberation, not at all to be deſired, but ſometimes it cometh clothed in ſuch a glorious garb, as if it meant no harm, that you muſt be fain to flee to God by prayer, againſt this temptation.

Third. There is a perſuaſion to conſent to the ſin, but be not eaſily perſuaded to offend your Father. Oh ! how will our luſts gain upon us, if we do not reſiſt ? ſtrive with all your might : the greater your allurement to ſin is, the greater the ſin is, I appeal to ſaint's experience.

In the fourth and laſt place, we have the devil tempting man ; he is called the tempter, Mat. iv. 1, 3. Mark i. 13. And indeed, this is the grand tempter that makes uſe of our luſts, as a ſubſervient organ or inſtrument for his temptations againſt the ſoul, and indeed were it not for our luſts it would be in vain for ſatan to tempt ; as we ſee in Chriſt, there was nothing in ſatan for to take hold of, Chriſt being without ſinful luſts, but ſatan muſt come by the word of mouth to tempt him. Mat. 4. 13. But here it may be enquired, how ſhall I know when ſatan raiſeth the temptation.

1ſt. I anſwer, when it comes ſtrongly and forcible upon the ſoul, as it were with a double power, even overflowing the ſoul almoſt at the firſt encounter, there's double ſtrength in the ſtroke.

2d. When it is of long continuance, as that was which Paul beſought the Lord thrice for, 2 Cor. xii. 8. Satan ſtirs up the heart affreſh, and the luſts of the heart, when the fire is ready to die and go out, he

blows it up again, adds life and ſtrength to the temptations, which elſe could not laſt long.

The luſts they are the combuſtible matter, and ſatan he enflames and ſets them on fire.

The temptation, when though it may be weak at the firſt, yet at length by degrees, it grows ſtronger and ſtronger : Satan begins to reaſon with, and perſwade the ſoul by plauſible arguments.

4th. We may perceive the working of the ſerpent, the devil, when the temptation is full of wilds and ſubtile deluſions, Eph. vi. 11. 2 Tim. i. 16. Rev. ii. 24. The more intricate and full of ſubtility the temptation is, the more cauſe there is to ſuſpect Satan is very buſy for enſnaring the ſoul.

5th. And laſtly, the more it is in direct oppoſition to God in his commands, or the like, we may be the more ſure it is of ſatan's framing, for the heart and its luſts ſeek for ſatisfaction, and then are ſtill (if ſatan join not) though God be not ſo directly oppoſite ; but the devil ſtrikes always, at God in his temptations or if not always yet moſt frequently.

Thus much for the tempter, now for the temptation itſelf. There are ſeveral ſorts of temptations ; but to reduce them all to theſe three heads, they do concern and ſtrike at.

Firſt of all God : this being ſatan's great aim, to oppoſe God ; as two enemies always in direct oppoſition one to the other : and thus he tempts either firſt, as to the being of God, calling in queſtion the very truth of the eſſence of the great God, cauſing the ſoul to doubt whether there be a God or no : like Pharaoh. Who is the Lord ? Exod. v. 2.

But Secondly, Some temptations touch upon the nature of God, as to the nature of his being, the myſtery of the three diſtinct perſons, as to their of-

fices and operations in the individual God-head, God the Father, God the Son, and God the holy ſpirit? and yet all but one God, bleſſed for ever. Again, as to thoſe unſeparable divine attributes of God, his independency, purity, immutability, greatneſs and eternity, his goodneſs, grace, mercy, love, patience, and juſtice, I ſay, ſometimes doubting of theſe things is our temptation: yea, and could ſatan prevail, we ſhould flatly deny his being, nature, properties and all. Look ſternly on, and reſiſt ſtrongly ſuch temptations as theſe, which do immediately and preſumptuouſly intrench upon God's ſovereign and juſt prerogative. And if I miſtake not, a great device of ſatan's in this ſtratagem is, to perſwade the creature from all dependence upon a Creator, that ſo being left to itſelf, and ſtanding upon its own ſtrength, he may more eaſily deſtroy it. For what is the creature without the Creator's power?

Again, ſome temptations touch our ſpiritual being, ſuch as are an evil heart of unbelief, miſtruſting the grace of God, deſpairing of the goodneſs of our condition, ſatan would fain raſe the very foundation of ſpiritual exiſtence, adoption, juſtification, and hope of ſalvation; it is his great deſign to ſhake the very ground-work of this building, and to perſwade that all is falſe. But this temptation is fruitleſs, when we build a right upon a good foundation by faith accompanied with repentance from dead works upon Chriſt Jeſus, as the alone author and meritorious cauſe of our juſtification, and eternal glorfication.

Laſt, Satan by his fiery dart ſtrikes at our well-being to diſturb our peace, by the omiſſion of ſome duty, or commiſſion of ſome ſin: when he finds he cannot prevail to deſtroy our being, then he would deprive us of our well-being, our joy and comfort,

but know, though thoſe temptations may trouble us, yet they ſhall never deſtroy us.

Now for the manner of theſe temptations, how they work.

1ſt. When all fall under want, ſtrait, change of providence, or the like then is a time for temptation to work, as when Chriſt had faſted, and was an hungred, then comes the tempter ; if thou be the Son of God, command that thoſe ſtones be made bread. Mat. iv. 3.

2d. When we are firſt turned from ſin to God, then we are ſure to meet with a tempter, ſatan will be buſy.

3d. When we are troubled, dejected, diſconſolated either as to the outward or inward ſtate, then beware of ſatan's temptations, he will be furthering our diſqueitment.

4th. When we are arrived to ſome good hopes through grace, or ſome confidence in the mercy of God the Father through his Son Jeſus Chriſt, then alſo ſhall we find the battering aſſaults of ſatan to ſhake our confidence ; but be ſure always that the ground of our confidence be good, eſtabliſhed upon the everlaſting rock, Jeſus Chriſt : For if I miſtake not my obſervation, there are two great rocks which ſatan ſtrives to ſplit a ſoul upon, preſumption and deſpair.

Sometimes endeavouring to cauſe ſouls to flatter up themſelves, and think grace is theirs, Chriſt is theirs, when it is nothing ſo ; but by this he might carry them blind to hell, hood-winking their ſouls ſo, that they never come to ſee thoroughly that they are in a bad condition, but think always their condition is good. The other rock is deſpair ; Satan ſtriving, if he cannot blind them, as he doth the other preſumptuous ſouls, yet to make them go ſorrowing all

their days, thinking they ſhall never obtain that mercy which others think they always had.

5th. Satan ſuits his temptations to our diſpoſitions; he hath various objects for divers ſpirits, for the proud haughty ſoul, for the luſtful heart, for the covetous worldling, for the prodigal ſon, for the raſh giddy brain, for the ſluggiſh drone, for the melancholy perſon, for the light cheerful ſpirit: eſpecially theſe two; either ſinking the one in the terrible ways of black and dreadful thoughts, or toſſing and lifting up the other with the wind of fooliſh fancy. Oh! what black apprehenſions ſhall the one have of itſelf, and God, and what light and ſlight thoughts the other of their preſent ſtate and of eternity.

Laſtly, Satan aims to lull the ſoul aſleep in carnal ſecurity; and to this end preſents great ſins as ſmall and little ſins (if any there be) as none at all. But ſometimes he will add by temptations, as it were a multiplying glaſs with a ghoſtly countenance, is thought to be the ſin againſt the holy Spirit, an unpardonable ſin.

Having thus ſhewn how, and upon what occaſion ſatan works: I ſhall take occaſion to enquire, why they have ſo much power as many times to prevail.

2d. Becauſe of the tempter's power, he is perhaps too ſtrong for the ſoul.

2d. Becauſe of the tempter's policy, if he cannot prevail by open force, the ſoul being well and ſtrongly grounded, then he invades with ſubtle devices, and ſecret ſtratagems, ſo that the ſoul cannot eſcape by ſtrength only; and therefore wanting wiſdom to invade his cunningly framed arguments, is baffled by him and overthrown.

4th. The enticing nature of the tempter's baits: as to inſtance in one caſe. Oh! how many poor

ſincere ſouls, yet guilty of too much curioſity, have been entangled by curiouſly glorious, and glorioufly curious tenets which were no better than the devilish temptations of that helliſh tempter! how many (which is yet ſtrange to think, though there is reaſon to fear it) nay, after their ſeeming comfortable, really comfortleſs, wandering, walking in through ways of truth, have cauſe to ſet down their ſteps, making for every ſtop a ſin, and for every ſin letting fall a tear of blood.

4th. Temptations often prevail by reaſon of the ſtrength of corruption, which the temper works upon: Were there no corruption, there would be few or no temptations; I am ſure they ſhould not prevail.

5th And laſtly, The tempter's prevalency proceeds from the weakneſs and low eſtate of the inward man: Sin is never at a higher flood, than when grace is at a low ebb. It is a hard matter (believe experience) to keep the ſoul from ſinking at ſuch a time. Nothing more eaſy to thruſt one under water, when the depth of the water is more than the height of the man.

Objection, But now to make ſure the doctrinal part I ſhall lay down ſome reaſons, why the people of God are thus attended with temptation, for it is a natural objection againſt this point, why will the Lord who is ſo merciful to his people, ſuffer them to be thus uſed and buffetted by temptations.

Anſwer, I anſwer in general on God's behalf, that he is never the leſs tender, as will appear in particular thus,

1ſt. Becauſe one end ſeems to be this, that they might know themſelves the better, and ſee what they are natually; were it not for temptation, we ſhould not come to know our corruption. We ſee by this

what luſt is more prevalent in us according to that in Heb. ii. 1. The ſin that doth ſo eaſily beſet us, and what ſatan makes moſt uſe againſt us; we learn by this our own weakneſs to reſiſt without aſſiſting grace.

2d. Again, It is for a ſaint's exerciſe; this tempted condition is God's artillery, his ſchool of arms, wherein God brings up his children, trains them and inſtructs them how to claſp on their helmet of ſalvation, to put on the breaſt-plate of righteouſneſs, to hold out the ſhield of faith, to brandiſh the ſword of the ſpirit, in a word, how to put on the Lord Jeſus Chriſt, even our whole armour of righteouſneſs.

3d. That we might know our enemies, that we may be the more watchful over ſatan, ſin and the world.

4th. That we might long to be at home with our Fathers; that we may be weaned from the milk, and drawn from the breaſts of this preſent world.

5th, And laſtly, The Lord doth it to bear down our pride and keep us humble: We ſhould elſe be too much lifted up through our continued ſpiritual proſperity; and thus it was with Paul, 2 Cor. x. 7. 8.

This doctrine may afford us this uſeful application, by way of 1ſt. Information, 2d. Reprehenſion, 3d. Examination, 4th. Conſolation, 5th. Exhortation.

Firſt, Information, it may inform us,

1ſt. Of the devil's enmity, who is ſo much the ſaints foe, as that he will not let him be quiet. This old ſerpent that firſt deceived Adam, and deprived him of paradiſe; yea, and ever ſince hath been and ſtill is very buſy to diſpoſſeſs the ſaints, if poſſible, of their ſpiritual paradiſe.

2d. We may learn hence the remaining ſeeds of

corruption that are in the beſt of ſaints: without which (as I noted before) the devil would always tempt in vain.

3d. We may preceive what is the ſaint's ſtate here below: it hath indeed many fair pleaſant proſpects to the chriſtian's eye (I mean the eye of faith.) But the way is a tempted troubleſome dangerous way. Acts xiv, 23.

4th. It may teach us the wiſdom of God, and his great care of the ſaints, who make uſe of ſatan's enmity, and our corruptions to do us good withal.

Secondly, Reprehenſion, and thus it reproves thoſe who think it an eaſy matter, a thing of nothing to be a Chriſtian.

2. It reproves ſuch who cenſure poor tempted afflicted ones. 1ſt. Under their temptations, though not overcome. 2d. When fallen, and Oh! how raſh, uncharitable, and unchriſtian like are they.

3. It is an occaſion of rebuke to thoſe who think it ſtrange that either themſelves, or others ſhould be tempted.

Thirdly, Examination, that is in theſe particulars.

1ſt. To examine who is the tempter.

2d. To examine the temptation.

3. To examine the frame of our heart, under, whether we carry it lightly and indifferently, or are grieved and troubled for them.

Fourthly, Conſolation, from theſe arguments.

Arg. 1ſt. A tempted condition, is frequent among the ſaints; yes, and ſo uſual, that I may confidently queſtion, whether he were ever truly a ſaint, that is not tempted? And for this aſſertion, there is a cloud of witneſſes in ſcripture, one in 1 Cor. 13.

Arg. 2d. God hath promiſed aſſiſtance to tempted ones. 2 Cor. xii. 9. My grace is ſufficient for

thee, &c. God is able to help, as thou canſt be weak, when thou art tempted.

Arg. 3. Chriſt was tempted that he might know how to ſuccour thoſe that are tempted. Heb. ii. 18. Read from verſe 9.

Arg. 4. It is a bleſſing, or a bleſſed thing to endure temptations. James i. 12. and v. 11.

Arg. 5. The ſaints' temptations are needful for them. 1 Peter i. 6. Thou canſt not be without them.

Arg. 6. They are but the trial of faith. 1 Pet. i. 7. James i. 3, 4. And ſhould we be grieved that our faith is proved? The goldſmith rather uſeth than avoideth the fire for the trying of his gold; neither is the gold diminiſhed, but rather its worth more fully know, when the droſs is gone. This is the trial that doth try the faith of every child of God.

Arg. 7. God hath promiſed the burden ſhall not be too great for us to bear. 1 Cor. xiii. 14. This is ground of comfort, to know we ſhall not be overmatched by the temptation.

Arg. 8. A great comfort it is that God thinks upon upon us at ſuch a time; we are ſure of this, both becauſe of the temptations, and alſo the ſupport we have under them.

Arg. 9. It is a great ſign of God's love, elſe he would never take care to try and purge us.

Arg. 10. Many times it goes before ſome ſignal providence: And we may take it as a great ſign that God is about to do ſome great thing for us, or we muſt be employed in ſome great work for him: Thus he did with Iſrael, proved them forty years, before he gave them to poſſeſs the land.

Arg. 11. Be not diſconſolate: ſtrong and long enduring temptations, when meeting with reſiſtance, are a ſtrong argument of a ſtrong faith, and eſpecially of the growth and increaſe of faith. (But to be brief.)

Arg. 12. Conſider the ſaints condition here is not their beſt ſtate. There is heaven to come, yet when there is not tempter.

Arg. 13. We have not been ſo much nor ſo often tempted, as we ourſelves have tempted God.

Arg. 14. The Devil's temptations, though they be evils, yet they are not the ſaints evils, unleſs they are overcome by them.

Arg. 15. It is a great ſign of God's love, of ſatans hatred, and conſequently a token that thou art none of his, but God's, elſe he would never rage thus: the Devil makes no ſuch ado with wicked ones.

Arg. 16. As our temptations now abound, ſo ſhall our joy, in times, much more abound.

Many arguments, for conſolation, I might make uſe of, and much more enlargements upon theſe; all which, for brevitys ſake, I here omit.

Fifthly. For exhortation.

1. Beware how you tempt the devil to tempt you, how you give occaſion by indulging any ſin or luſt.

2. When you are tempted, be not cowardly, but courageous, do not flee, but reſiſt, James iv. 7. Beware of pride, when delivered out of temptation, this may make us fall into a dangerous relapſe.

Having finiſhed this point, I proceed to ſhow in the next obſervation, how we may avoid the evil of temptations.

Doct. The only way to avoid the evil of temptation, is to watch and pray.

In the handling of this doctrne, we may conſider theſe four things :

Firſt. What it is to watch.

Secondly. What it is to pray.

Thirdly. The proof of this point.

Fourthly. How watching and praying may conduce to our eſcape from the evil of temptation.

Concerning the duty of watching, obſerve

Firſt. What watching implies.

Secondly. How we may do to watch.

Firſt. Watching implies,

1. A continual walking like the ſpouſe Cant. v. 2.

2. A diligent hearkening ; thus the watchmen, Iſ. xxi. 7.

3. A conſtant readineſs ; Peter exhorts, under a metaphorical expreſſion, 1 Pet. i. 15. Gird your loins, that is, be ready. It is taken from the Jews long garments which they uſed to gird up about them, that they might run with leſs interruption.

Secondly. How we may do to watch ; I ſhall but name the particulars.

1. Let the heart be continually fixed upon God, O how will this cool our affections to the world, and kindle the fire of love to God.

2. Let the eye be much upon ſelf ; this will keep us low in ſpirit. And bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven, Mat. v. 3.

3. Beware of drowzineſs ; we ſhould ſhake it off by prayer.

4. Be well reſolved in ſpirit, mind that of the prophet, 1 Kings xviii. 21.

5. Be ſure all be well with us ; be ſure the foundation be Chriſt, let there be no ſins unrepented of, that will breed ſorrow ; harbour no enemy, nor luſt in thy ſoul, Prov. xxviii. 16.

6. Truſt not thine, no not thine own heart, but regulate it by the word of God; for the heart is deceitful, Jer. xvii. 9. And he is a fool that truſts in his heart, Prov. xxviii. 16.

7. Keep therefore a narrow eye to the heart, Prov. iv. 23.

8. Call thine heart often to a ſtrict account, Pſ. iv. 5. Examine, diligently, what have I done? What do I now? What am I about to do?

9. And if there be any thing out of order, tarry not, but repair it ſuddenly, lay ſin upon Chriſt, and then mourn over it.

10. Let nothing be ſuggeſted and preſently entertained, but firſt brought to trial; ſee if it be the will of God, if it be for his glory; if it be not for his glory, it is not his will.

11. Be ſure to keep conſcience clear; a little filth there ſtops all the channel; it is dangerous to know of one ſin, and not to confeſs it; much more dangerous to know thy ſin and wink at it.

12. For this end keep an open ear to conſcience, let it ſpeak.

13. Let the mouth be ſtopped to ſin, and the hands tied from wickedneſs. David prays that a watch may be ſet to the door of his lips; and certainly it is very needful.

14. Let the whole armour of God be on, Eph. vi. 10—18.

Thus much concerning watching, now concerning prayer. Conſider,

Firſt. What prayer is.

Second. The ſeveral kinds of prayer.

Third. The manner how we are to pray.

Firſt. Prayer is the outward enlargement of the ſoul's inward breathings: it is a work of God's ſpirit, and ſo flows out of the ſpirit and heart of man,

Zech. xii. 10. Rom. viii. 26, 27. Jude verſe 20. 1 Cor. xiv. 9. Pſ. lxii. 8. and ii. 4. Prayer is a talking of the heart and ſoul with God, and of ſuch a heart as is prepared by God, Jer. xxix. 5. Pſ. xxvii. 1. and x. 17.

Second. And thus it is either mental in the heart only, Exod. xiv. 15. 1 Sam. i. 3. Or elſe vocal, uttered by voice, Pſ. lxxvii. 1.

Again, there is ſecret prayer when we pray alone: That Daniel did when he ſetteth open his windows, Dan. vi. 10, 11. Or more public, when we pray with others in the Family, Congregations, &c. And here let ſome preparatives to prayer be added.

Firſt. Pray that we may pray; lift up your eyes and your hearts to God, when about to pray; thus did David, Pſ. cxli. 1, 2.

Secondly. Meditate,

1. On God's ſufficiency, and eſpecially his promiſes, Pſ. l. 15. Mat. vii. 7. This will make you confident in prayer.

2. On thine own wants and vileneſs, that thou mayeſt be fervent: ſo did Ezra, Ezra ix. 6, 7.

3. On the great majeſty of God to beget humility and lowlineſs of ſpirit, Eccleſ. v. 2. Gen. xxxii. 9, 10.

4. On the relation thou ſtandeſt in to God by Chriſt as the Father.

Thirdly. Now, how are we to pray?

1. We muſt pray what we underſtand, and underſtand what we pray, 1 Cor. xiv. 15.

2. We muſt pray in the holy ſpirit, be directed by it, Jude verſe 20. Rom viii. 28.

3. In the name and mediation of Chriſt, that is relying upon the merits of his, not our own righteouſneſs, John xiv. 13, 14. John. xvi. 23.

4. With faith believingly, that God will give us what is good for us, James i. 6, 7.

5. With humility and acknowledgment of our own unworthineſs, Pſ. x. 17.

6. With an heart willing to be cleanſed by the blood of Chriſt, James iv. 6. From every pollution, Heb. x. 12. Pſ. lvi. 18.

7. With love to the ſaints, Mat. vi. 14, 15.

8. With zeal and fervency, James v. 16.

9. Do not give off, but wreſtle with God for the bleſſing. with unwearied conſtancy, Luke xviii. 1—9 Mat. xv.

10. Pray for heavenly things firſt and moſt, ſeek earthly things in the ſecond place; the one abſolutely, and the other conditionally, Mat. vi. 7.

11. Pray for things agreeable to the will of God, 1 John v. 1.

12, Take heed ye love not long prayers, and think to be heard becauſe they are long, Mat. vi. 33.

Now I come to the proof of this point, that the only way to avoid the evil of temptation is, to watch and pray. This is cleared ſtated in the text, ſo that it ſcarce needs more confirmations. Only take that of Paul when buffeted with temptations. For this ſaith he, I beſought the Lord thrice, 2 Cor. xii. 3. There is much need of watching and prayer.

1. Before we fall into temptation.

2. When we are under temptation, how watching and prayer conduceth to the anticipating the aſſaults of Satan, fruſtrating temptation.

Firſt of all, for watching.

1. It ſets us in readineſs for an aſſault, when we are expecting we ſhall not be taken unprovided.

2. It adds reſolution to ſtand out againſt Satan. We know ſuddenneſs ſtrikes us into a fear, when expectation and deliberation increaſeth courage.

3. It is a countermine to all ſatan's ſtratagems, it will deceive the deceiver to find us watching with ſpiritual diligence ; when he would have us ſleeping in carnal ſecurity.

4. Watching ſecures us from much evil that might be added, in caſe we were drawn to that temptation ; for ſecurity is no better than temptation, eſpecially at ſuch a time.

Secondly, for prayer : this conduces to avoid the evil of temptation, becauſe it fetcheth help from God, in whom is all our ſtrength ; for it is God's promiſe, call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorify me. Pſ. l. 15.— It is ſo great comfort under temptation, to have God to go to, eſpecially one that is able and willing to help.

This may inſtruct us . There is great need of watching. It is certainly an univerſal neceſſary duty for all ſaints, at whatever time, to watch : ſo ſaith Chriſt our Saviour, what I ſay unto you, I ſay unto all, watch, Mark xiii. 37. The great end of this duty, is the coming of the Lord Jeſus. Watch, ſaith Chriſt, for ye know not what hour your Lord doth come, Mat. xiv. 42, 44. There are three conſiderations, may move us to watch.

1. Let us conſider whom we offend and diſhonor by our neglect in watching :—no leſs than God.— And would we, rather than want a nap of ſecurity, diſpleaſe God ? Is God no more worth to us than this ? Let us ſeriouſly weigh how great an offence, how great a diſhonor to God our unwatchfulneſs is, this will engage us to watch.

2. Let us conſider whom we gratify and advantage by our neglect, no leſs an enemy than ſatan the enemy of our ſouls : and ſhall we meaſure our grand adverſary ? Oh no ; then let us watch.

3. Whom we diſpleaſe, it is ourſelves: and will we that our ſouls ſhould be loſers? if not, let us be much, yea, always upon our watch.

But ſecondly. It may inform us of the neceſſity of prayer at all times, pray without ceaſing, 1 Theſſ. v. 17. So David would pray and cry aloud at evening, at morning, and at noon, Pſ. lv. 17. And Daniel would pray thrice a day, Dan. vi. 13. It is the duty of all and every ſaint, in all conditions, in ſpiritual things.

Firſt. Pray for grace that God would give and increaſe it, either in thyſelf or others.

Second. Pray againſt ſin, againſt the guilt of ſin, againſt the power of ſin.

Third. Pray againſt ſatan's temptations.

Firſt, Againſt the occaſion of temptation, that if it be poſſible, thou may ſhun and eſcape the very appearance of it.

Second. That the ſtrength of corruption within, and the power of temptation without, may not be ſo prevalent as to lead thee captive to evil.

Third. Pray that the entrance into temptation may be no diſadvantage to thy grace, and that the eſcape out may be no impeachment to, but rather for the advancement, of God's glory.

Firſt. Pray for nothing but what thou ſtandeſt in need of. Unneceſſary things are not to be the ſubject of our petitions: and therefore our Saviour bids us pray for our daily bread: and ſo that good man Agur, give me neither poverty nor riches, Prov. xxx. 7—9.

Second. Even in theſe things pray with ſubmiſſion to the will of God.

Third. If watching and prayer be the mean to eſcape the evil of temptation, then the ſtrength of

the ſaints is not ſufficient? no, we muſt go to God for deliverance.

Fourth. If we do not watch and pray, all other means are irregular, at leaſt, if not ſin.

Thus much for information: now for exhortation.

Firſt. Watch and pray continually, but eſpecially at a time of temptation.

Second. Be ſerious in watching and prayer; ſome do it between hot and cold, or by his or much lightneſs of ſpirit: but, ſaith the Apoſtle, be ſober and watch unto prayer. Sobriety and ſerioufneſs becomes thoſe that call upon God.

End of the Third Sermon.

CONSIDERATIONS OF DEATH.

Containing ſome few Reaſons why Men fear it: and oppoſite Reaſons by way of Anſwer, why they ſhould not fear it.

OBJECT. 1. Firſt. Becauſe thereby we are deprived of the exerciſe of all our ſenſes, ſo

that whatever delight either our taſte, ſmell, hearing, ſight or feeling hath afforded us, we ſhall enjoy the ſame no more; whilſt, perhaps, many generations after us, ſhall have the fruition thereof.

Anſ. 1. Firſt. As the exerciſe of our ſenſes, afford opportunity of delight, ſo are they capable of annoying and grieving us: as the taſte by bitterneſs and ſharpneſs, &c. The ſmell by noiſome pollution, corruption, &c. The hearing by terrible and hideous noiſe, and evil tidings, the ſight by loathſome affrighting, and miſerable appearances, the feeling by tedious pains, &c.

Again. We have had the benefit of ſurviving former generations, who were liable to what we are: and ſo ſhall thoſe be who ſhall ſucceed us.

Object. 2. But that which aggravates the evil thereof, is a man's being cut off in the flower or ſtrength of his age; whereto if he lived the common way of men, he ſhould the more contentedly leave this life.

Anſ. Why, what is man? Is he not a flower, and as graſs, and the like? and are not they cut off in their beſt ſtate? and may not God when he walketh in, or vieweth his garden of human flowers, have as much liberty to crop them, as men have of theirs? yea, ſurely, for all this is his.

Secondly. And though God permit ſome men to live as long as an ordinary courſe of nature, or be it ſeventy years, which is judged the moſt common, or more, yet he hath not promiſed them ſo long life.

Thirdly. And though ſo many live long, yet conſidering the wars and plagues, and other diſeaſes among men, it is not, without reaſon, thought that

there are many more that die who have not lived according to the courſe of nature.

Fourthly. As we conclude that no perſon better or ſo well as the gardener, or ſuch as ſowed, planted, dreſſed, and frequently practiſed about the flowers and plants, knows when, and for what reaſon, to gather and pluck up: ſo no perſon knoweth better nor ſo well, as God knows when to cut or pluck up what he hath planted in the world, who does all his actions upon good and weighty reaſons, even greater and better than any gardener, or other perſon hath, for what he hath in his concernment.

Object. 3. In death a man becomes a loathſome ſpectacle to all beholders, inſomuch that the ſight and ſmell of the ſurvivors find not more noiſome offence from, and account not more vilely of the moſt loathſome creature in this world, than of a dead and rotten corps of mankind, and is not that very grievous to become, from a delightful companion, an abhorrence of all people.

Anſ. True; being dead a man becomes a loathſome ſpectacle to all beholders; and do not many diſeaſes, to which a man is incident in his life, effect the ſame in beholders!

Second. Though man do become by death, what is ſuggeſted, yet hath he not ſenſe thereof, and in that is the proverb verified, when the eye ſees not, the heart rues not, for look on a man in that caſe (as we may) as a dead lump of corruption, and what miſery can we apply thereto? who looks on a dunghill or a jakes; and ſaith, alas! for its miſery! The ſame feels not, and knows not any: ſo that although the thoughts of ſuch a condition by death, grieves us whilſt living; yet, in that condition itſelf, we ſhall be free from ſuch grief.

Again. Conſider that we were but earth before we had life: and being dead, we return to our firſt ſtate; and though withal we become for a ſeaſon more impure and corrupt, than barely earth, yet in time we ſhall become very duſt, when the putrification is conſumed; and in that ſenſe, but eſpecially in a more excellent, will that ſaying be fulfilled, to wit, corruption ſhall put on incorruption.

Object. 4. Death deprives man of his ſociety, with whom he had ſweet converſe:

Anſ. True: but it is in order, if he dies in God's favor, he enjoys, in due ſeaſon, better ſociety than men on earth have.

Second. Beſides, as thou loſeſt thy friend on earth, ſo thou art rid of thy enemies there too.

Object. 5. Though death may make way for better ſociety than we have been uſed to here, yet we know not when it ſhall be; the body not being to receive new life 'till the general reſurrection, which may be very long delayed?

Anſ. Suppoſe it be ſo, as the moſt of Chriſtians believe, that the beſt part of man receives glory and happineſs immediately after death; yet from the time of death, to the general reſurrection, at which time all knowing Chriſtians believe the reward of the righteous will not fail, the ſpace betwixt that and it is but one day: And he who by means of an apoplexy, or like occaſion, ſleeps many days and nights without waking, cannot eſteem of the time he hath ſlept, anſwerable to the meaſure thereof, but it may be to him as one day or night: and in this ſenſe may death be reckoned, as uſually it is in holy ſcriptures, a ſleep.

Object. 6. Suppoſe a man ſhould die by the hand of a cruel man-ſlayer, who delights in torturing, and deſtroying the body of man, as have been

ſeen ; would not the conceit of one ſo cruel, coming to act his mind upon a perſon, make the thoughts of ſuch a death more terrible, when therein a man is no more to be regarded than a dog, or the vileſt creature.

Anſ. Yea: but do you not think many by reaſon of wounds and gangren'd members in their life for preſerving the body, limbs or members, endure as great pain and tremble as much at the ſight of the chirurgeon when he comes to do his office on them, as a man doth at the ſight of an executioner to do his? And conſider that all that is commonly done at ſuch a death, cauſeth leſs pain for the party, than ſome do ſuffer by cutting off one limb, in curing ſome one wound or diſeaſe.

Second. Again, Conſider that the more of torments a man endures in this life, whether at death or otherwiſe, the leſs he is like to ſuffer after this life, and the more bleſſing he is likely then to enjoy, if he be a good or worthy man, ſuffering here as a child of God, and not as a reprobate, Rev. xxviii. ver. 7, chap xx. verſes 4, 5, 6.

Object. 7. But in our preſent ſtate we have being, life, ſenſe and reaſon ; and in death we ſhall have (at the moſt only) being ; and is not that very grievous to conſider that we ſhall be reduced to no better a condition than a piece of earth or ſtone.

Anſ. It is true : that this conſideration thereof is very grievous in itſelf, but yet, whilſt men have reaſon as well as being, life and ſenſe, let him uſe it to conſider alſo, that he hath no more cauſe to complain, than for a piece of earth he now treads on, if it ſhould pleaſe God, as at the firſt, to create thereof a man like himſelf, and ſhortly reduce it to

its former ſtate; for thus it is now with mankind in general.

Object. 8. It is confeſt that there is a proverb, for one pleaſure a thouſand dolours: but it ſeems no better than a flouriſh of learned men, to colour over a bad matter, for although the miſeries of a man in this life are many, yet if the benefits therein do not furmount thoſe miſeries, it is likely that men would not ſo much deſire to continue therein, as now they do: And therefore who would not fear death?

Anſ. First. Suppoſe it to be granted that the proverb is only a flouriſh, and that the benefits in this life do furmount the miſeries thereof, yet no man is able to ſay how long a perſon in order to be happy, ſhould live here to enjoy thoſe benefits: But God he knows, that he hath appointed for men once to die, therefore reſt ſatisfied in his wiſdom; for diſpoſing of thy time for death, concluding that the ſame ſhall be in its due ſeaſon.

Second. Again, conſider that it is God's prerogative over all his creatures, to diſpoſe of them, how, and when he will.

Third. Moreover, God hath already ſet the bounds of thy life, beyond which thou canſt not paſs, wherefore patiently commit thyſelf to him in well doing, and quietly ſatisfy thyſelf with his pleaſure: making of neceſſity a virtue: for it is in vain for man to ſtrive againſt the ſtream, by tormenting himſelf with that which he cannot avoid: yet this doth not hinder that all men may, yea, ought to uſe what lawful means God gives them opportunity of, for ſaving their lives.

Object. 9. Well, though it be granted, that theſe anſwers which have been urged, have moſt, if not all of them, common reaſon and experience on their ſide, yet there remains further grounds to fear

death, as well from what the holy ſcripture, as nature or cuſtom doth evidence, and that in part is this, to wit, death is reckoned the King of Terrors, as Job xviii. 14. compared with Heb. ii. 15.

Anſ. Death is indeed granted to be the King of Terrors, but that is in regard of a certain ſting that is in it; if that ſting be taken away, death will not be ſo terrible as before, yea, it will be rather gain than loſs to die; if that ſting reach not the party dying.

Object. 10. I confeſs there may be ſome comfort in that anſwer, if one knew how to eſcape that ſting; but that is a thing ſo difficult, that I greatly fear death: if I were ſufficiently provided in that caſe I ſhould have comfort.

Anſ. It is true that the difficulty lies even there where it is expreſt: but though it be ſo difficult, yea, impoſſible with man, yet it is not ſo difficult with God, he hath ſufficiently provided for man in that caſe; for he that is King of Kings hath ſubdued the King of Terrors, and done what is needful for a man concerning the ſame: for which purpoſe ſee theſe ſcriptures, to wit, 1 Cor. xv. lv. 57.—— John iii. 14, 15, 16. xvi. 15, 16, 17. and part of the chapter.

Object. 11. I grant it appears plain enough, that there is through Jeſus Chriſt victory wrought over that enemy mentioned, and anſwerable the ſting is taken away that I feared; I ſay, taken from ſome but it ſeems not from all, becauſe it is ſaid, the ſting of death is ſin: ſo that were the ſin is, there is the ſting alſo, and I know myſelf a ſinner, and therefore in danger of that ſting.

Anſ. Indeed, if thou knoweſt thyſelf a ſinner, and grieveſt not for it, but are therewith content, neither repenting of, or reforming from it, I cannot

ſay the ſting of death is taken away from thee; but if thou doſt truly repent of thy ſins, and endeavour with that heart to forſake ſin, the ſting of death is taken away from thee; for the ſcripture tells us, Chriſt died for ſinners, that is to ſay humble penitent ſinners, not for obſtinate ones. A notable example whereof was manifeſted when the Saviour of the world himſelf was held up; viz. in that of the two thieves; the one railed on Chriſt, and was reproved: the other humbled himſelf he alſo prayed, and received the anſwer of ſalvation.

Object. 12. Indeed, the example, methinks, doth tend to prove what you ſay, but in ſo conſiderable a caſe as this, a man would deſire more than one witneſs.

Anſ. Therefore take more, to wit, Prov. viii. 13. Iſ. i. from verſe 19. Mat. ix. 12. Rom. v. 8. 1 Tim. i. 15.

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